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VOL. XLI. MILWAUKEE, WISCONSIN.—JULY 17, 1909. NO. 12

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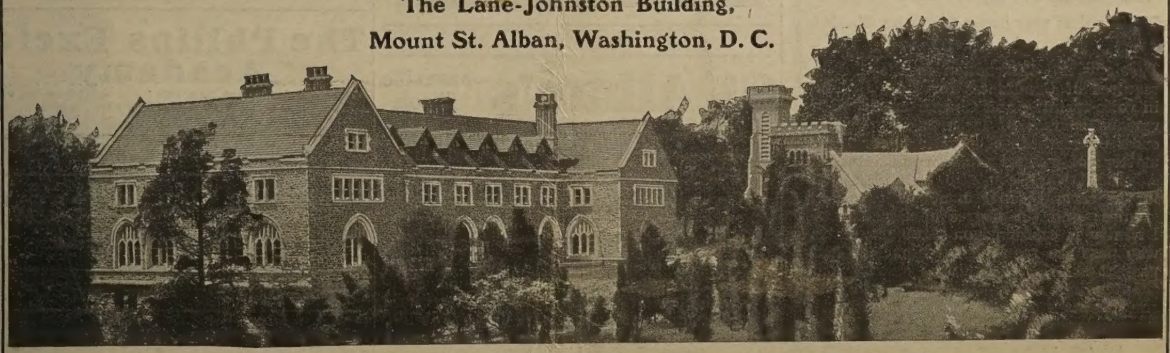

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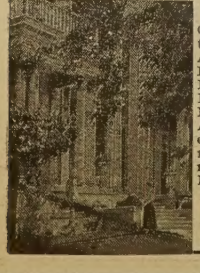

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IT WAS a happy thought, when Mrs. Micou, finding comfort in her bereavement in reading what many different authors had written for the comfort of the sorrowing, concluded to compile a book for others who grieve. The result is a very attractive volume under title of *Reflected Lights from Paradise* (55 cents postpaid). We quote from letters received by the author, Mrs. Mary Dunnica Micou, wife of the Rev. Dr. Micou of the Theological Seminary, Alexandria, Va.:

"This little book is a perfect treasure-house wherein are stored the solid grounds of strength and peace revealed by God Himself, and phrased in the lovely and consoling words of Christian men and women of larger and deeper vision, and often possessed of the poet's gift of perfectly matching and marrying thought and expression. *Reflected Lights from Paradise* is a veritable gold mine for those in sorrow, and a most helpful message to send to those of our friends to whom we would minister consolation."—REV. W. L. DEVRIES, PH.D., Canon of the Cathedral Staff at Washington, D. C.

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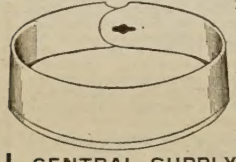

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The Church at Work

DEATH OF REV. CHARLES W. CAMP.

THE REV. CHARLES WILLIAM CAMP, missionary at the workhouse, Hart's Island, New York City, died on Sunday night, the 11th, at his home at Richmond Hill, Long Island, aged 64. He was a grandson of Bishop Hopkins of Vermont. He served through the Civil War as an officer in the First New Jersey Cavalry; was made deacon by Bishop Doane of Albany in 1870 and ordained priest by Bishop Young of Florida, in 1871. He ministered in Catskill, N. Y., in Florida, New York City, Plainfield, N. J., and Kingston and Lockport, N. Y. Funeral services were to be held at the Church of the Resurrection, Richmond Hill, on Wednesday afternoon.

CANADA.

Missions and Other Activities of the Church Across the Border.

Diocese of Toronto.

THE DIOCESAN missioner, the Rev. J. Bennett Anderson, held a ten days' mission in St. Andrew's Church, Alliston, in the beginning of July.—BISHOP SWEENY was present at the closing of the Bishop Bethune College, Ottawa, for the holidays in the end of June. Much regret is felt in this school at the departure of Canon Welch of the Council, of which he was vice-president.

Diocese of Ottawa.

THE PROPOSAL brought forward at the diocesan Synod to have a city missionary who should have charge of all the unattached activities of the Church in Ottawa, is to be reported on at the next session of the synod. —THE WORK of the proposed Sunday School Commission is to be inaugurated next October, and it was suggested that the third Sunday in that month be set apart for Children's day, and it is hoped that the offerings taken up then will provide for the necessary expenses, included in which is the salary for a general Sunday school secretary.—THE PAN-ANGLICAN offering of the diocese has been given to the diocese of Algoma.—BY THE canon passed at the diocesan synod, Archbishop Hamilton may have a Coadjutor appointed at any time he desires to have one.

Diocese of Niagara.

THE CONGREGATION of St. George's Church, Guelph, celebrated the eightieth anniversary of the opening of the building, June 25th. Bishop Sweeny of Toronto preached the sermon.—THE Woman's Auxiliary Life Members' fees were given this year to the Yukon endowment fund.

Diocese of Keewatin.

UNTIL the return of Bishop Lofthouse from his long visitation tour in the northern part of the diocese, in September, the work of the late Archdeacon Cooper, who died recently, will be carried on by the general missionary of the diocese, the Rev. A. A. Adams.

Diocese of Qu'Appelle.

IT IS HOPED that the position of warden of St. Chad's Hostel, Regina, may be filled by the Rev. Nelson Dobie of Indian Head, to whom Bishop Grisdale has offered it.—THE Assistant Bishop-elect, the Ven. Archdeacon Harding, will not be consecrated till the autumn.

Diocese of Ontario.

A HANDSOME altar rail has been presented to Trinity Church, Wolfe Island. It was given in memory of members of that family who had passed away by Mr. and Mrs. Thomas Laphen of Garden City.—A LIFE membership from the diocesan board of the Woman's Auxiliary has gone to support a cot in the hospital at Alert Bay, in Mr. Antles' coast mission.

The Living Church

VOL. XLI. MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 17, 1909. NO. 12

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).

Chicago: 153 La Salle Street (Advertising headquarters).

New York: Sunday School Commission, 416 Lafayette Street.

London: A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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THE Bishop of London recently spoke of the growing tendency to keep clergymen out of the sick-room, says the Springfield *Republican*. He had consulted some of the physicians of London and they agreed that they "had never traced the slightest harm to the spiritual attentions of the earnest, tactful minister." The Bishop remarked that it was the duty of clergymen to make a protest against the sick being debarred from the comfort of spiritual ministrations. "After all," said the Bishop, "it is only a certain class of doctors who are responsible for the attempt to keep out the clergy." Among the best and highest of the medical profession are most devoted Churchmen, and they, together with the whole Church, are against shutting the door of the sick-room on the clergy.

THE CELESTIAL COUNTRY.

FOR THE SIXTH SUNDAY AFTER TRINITY.

THE Apostle says: "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, the things that God hath prepared for them that love Him." In this busy, restless, materialistic age people do not dwell as they should upon the joys of heaven. If that hope were kept constantly before men, it would be an incentive to live purer, nobler, and holier lives here on earth.

The collect, one of our most beautiful, a fitting companion for that of All Saints' day, shows plainly that the celestial joys are only promised to those who love God. Meditation upon the heavenly life leads to love of God, and as a sequence induces holiness of life. "There is," says a thoughtful writer, "an instinct of everlastingness in mankind. The mind of man is conscious that it was created for eternity." The things that are worth striving after are the things that abide, that have a permanent value, and these are the things that make for eternal life.

To St. John was given the fullest revelation of the heavenly life, and it is a mistake not to study his wonderful vision. He says, "Blessed is he that readeth, and they that hear the words of this prophecy." The saints loved to meditate upon the glories of Heaven. Their souls yearned for the country with "a Heavenly homesickness." In all the scriptural revelations the great centre is the eternal Throne, rainbow circled, glowing with the colors of our most precious stones. The mystics in-read the most beautiful meanings concerning these stones. In Exodus it is said, "They saw the God of Heaven, and under His feet was as it were the paved work of a sapphire stone." In the words of Marbodus, "The sapphire is of the color of the sky. It signifies, then, that while they yet be on earth they despise things terrestial." Aygun says, "The sapphire is the king of stones, and symbolizes the second article of the Creed." Ezekiel saw "The likeness of a throne, as the appearance of a sapphire stone." To him, too, the Throne was rainbow circled. St. John tells us that one of the foundation stones of the Holy City was sapphire, and that the rainbow about the Throne was like unto an emerald. It is interesting to notice that the twelve foundation stones are the same as those in the breast-plate of the high priest, with but four exceptions. In the fourteenth, fifteenth, twenty-first, and twenty-second chapters of the Revelation we have a clear, mystical picture of the Heavenly life, symbolical, it may be, because language possessed no more fitting words whereby the apostle could express the glories that he beheld. But we know that the Lamb is in the midst of the Throne, that His servants shall serve Him, and His Name shall be written in their foreheads. "He shall lead them unto living fountains of water, and God Himself shall be with them and be their God." The Psalmist says, "When I awake up after Thy likeness I shall be satisfied with it." In the words of St. Bernard:

> "Strive, man, to win that glory;
> Toil, man, to gain that light;
> Send hope before to grasp it
> Till hope be lost in sight."

Most wonderful, passing man's understanding, will be the Beatific Vision. We know that the glory of the Father is revealed in the face of Jesus Christ. On earth His beauty was veiled in human flesh. What will it be to look upon that face unveiled? "They shall see His face." The hope of that vision filled the heart of the prophet when he said, "Thine eyes shall see the King in His beauty!" Perhaps it will also be revealed to us what that Face was when He lay on sweet Mary's breast, and looked with calm eyes upon the adoring shepherds and wise men.

C. F. L.

PRESBYTERIAN CATHOLICITY.

ONE of the most illuminating of the exchanges which come to the editorial table is the *Interior*, a Presbyterian weekly published in Chicago. The *Interior* occasionally takes the opportunity to refer to THE LIVING CHURCH and to the policies which, from time to time, we have commended, and generally does so with a condemnatory sneer. For this we are always sorry, and we have never sought to repay our friend in kind, nor has it ever caused us to value our excellent contemporary the less. Sneers and unfavorable criticisms, especially when they are unjust, are among those useful mediums which keep an ecclesiastical editor humble; and when the editor of a Church paper ceases to be humble his usefulness is at an end. Happily our own friends, within and without the Church, supply us so generously with all that is needed to keep THE LIVING CHURCH from undue exaltation of spirit that it would be strange if that virtue should not forever adorn the editorial page. And when the impetus has come from our Presbyterian contemporary, we have always tried philosophically to remember that if Presbyterians and Churchmen saw face to face with each other they would cease to be divided into separate camps. So long as that unhappy condition continues, we shall expect, from time to time, to find the *Interior* differing from THE LIVING CHURCH.

But the illuminating qualities of the *Interior* so far surpass its occasional lapses—if lapses it ever has—that we, for our part, seldom have occasion to refer to our contemporary except in praise. Especially do we desire to commend a statesmanlike discussion in a May editorial entitled "The Presbyterian Church Catholic." We trust we may be pardoned for quoting that editorial rather fully, retaining our contemporary's somewhat unusual but quite forceful use of italics and of capital letters. With considerable condensation that editorial follows:

"'I BELIEVE IN THE HOLY CATHOLIC CHURCH.'

"It is a splendid thing that we Presbyterians have been able to hold fast this venerable formula of faith through all the modern era of Protestant dissent and denominational division.

"An ideal has survived in these ringing words of the primitive Christian creed, which has protected the root of Christian brotherhood through centuries of much doctrinal disputation and wide divergence of church practice.

"*Nevertheless it is a lamentable fact that what we thus say we believe, we mostly accept only in the way of intellectual consent.*

"A real belief in 'the holy catholic church' will demand different attitude and different action from Presbyterians in at least two particulars. First—

"*A wider horizon of survey and sympathy.*

"If the church is catholic, then all Christendom is ours. We are bound to be as desirous of the welfare of other denominations as of the welfare of the Presbyterian Church.

"Against such assertions there are certain Presbyterians ready to cry 'Treason!' They hear in them an echo of the saying in the street: 'One church is as good as another.' And this maxim they despise. They say: 'What would be thought of a man who said one family is as good as another. To a true man his own family is the best family.'

"Those who think it relevant to apply this comparison in this case merely betray that whatever creed they recite, they do not in matter of fact believe in 'the holy catholic church.'

"For the church cannot be a commonwealth of families; it must be itself a family—one family. If the Christian calls his own denomination his family, then let him quit saying the Apostles' Creed.

"If the church is catholic, then the upbuilding of a separate entity called Presbyterianism cannot be a worthy Christian purpose. The only Presbyterian effort which can also be Christian is such as is projected and executed with sole reference to the greatening of the universal church.

"*Any congregation or any work for which it can be said only that it strengthens Presbyterianism ought to be discontinued forthwith.*

"Yet we must remember that it is not through legislation nor arguments nor even compacts of comity that either the Presbyterians or any other group of Christians will attain to this comprehensive catholic statesmanship.

"*The unity of Christendom will be realized in the policies and relationships of churches only when the spirit of unity has been born in the hearts of individual Christians.*

"*It is a matter not first of legislation but first of love. God give us all—Presbyterians and the rest—more mutual Christian love!*"

We have cited this editorial, not only to commend it, but also to compare the Presbyterian view of Catholicity therein expressed with what we may term the Churchly or the historic view of the same attribute; in short, with Catholic Catholicity. In many particulars we find agreement between them; in some, divergence.

We are struck first with the fact that while the *Interior* speaks of "the holy catholic church," it also speaks of "the Presbyterian Church." Why is the latter dignified with capital letters while the former is not?

This cannot be simply a lapse into newspaper carelessness, for in the distinction therein made lies very much of what we may term the false emphasis of Presbyterianism. Against this false emphasis our contemporary protests; but the novelty of the protest as coming from a Presbyterian is seen in the way that the editor himself unconsciously attributes a greater dignity to the "Presbyterian Church" than to the "holy catholic church"; to the lesser rather than to the greater.

For it must be remembered that historically the Catholic Church is an institution and not merely an intellectual conception. In the face of nineteen centuries' use of the term as such, we doubt whether it can now be held legitimate to use the term as meaning something else.

But it is equally true, as the *Interior* affirms, that "the church cannot be a commonwealth of families; it must be itself a family—one family." The Church, viewed as one, is the Bride of Christ, as St. Paul argues; but viewed collectively as an aggregation of individuals it is a family, the family of God. We are members of Christ, children of God.

One becomes a member of a family by birth; and the regeneration of holy baptism is the only means known to the historic Church whereby births occur in the family of Jesus Christ. The family idea therefore carries with it the idea of Baptism as the entrance into the family. All, therefore, who are validly baptized, are alike children in this family of the Catholic Church; and the one Baptism implies the one family, the one Church. "Catholic Church" may be said to be almost synonymous with "one family."

Thus the *Interior* is right when it argues that Presbyterian belief in the "catholic church" compels Presbyterians to be more than Presbyterians. "We are bound to be as desirous of the welfare of other denominations as of the welfare of the Presbyterian Church"; "If the church is catholic, then the upbuilding of a separate entity called Presbyterianism cannot be a worthy Christian purpose."

We have here the nucleus of the distinction between Catholicity and sectarianism. Now the *Interior* will hardly deny that Presbyterianism is, in fact, a "separate entity." Our contemporary would not have capitalized the name if it were not. Its own books of apologetics give the history of that "separate entity" since the date of its foundation in the sixteenth century. We believe it beyond question that one cannot read its history without understanding that the founders of Presbyterianism intended that which they erected to be a "separate entity" from that Church to which their fathers had given allegiance. Presbyterian writers, whether of the Reformation epoch or of any century since, do not, so far as we are familiar with them, maintain that there has been an organic continuity—a continuity of "entities"—between their body and that Church, the entity, that, in fact, existed in Scotland and in England prior to the sixteenth century. We agree entirely with the view of the *Interior* to which we have directed attention, but it is a view that is directly at issue with the historic principles of Presbyterianism and that makes the whole Presbyterian position an anomaly. In pointing this out, however, we deem it a happy incident of the clearer vision of to-day in religious matters that our far-seeing contemporary should be able to enunciate it. We earnestly hope that Presbyterians in general may some time come to this position.

YET THERE IS another aspect to one of the phrases which we have quoted. The *Interior* says:

"If the church is catholic, then all Christendom is ours. We are bound to be as desirous of the welfare of other denominations as of the welfare of the Presbyterian Church."

If the Church is Catholic we fail to see what "other denominations" or "the Presbyterian Church" have to do with it. A characteristic of any entity is that whatever is not included within its own limits is outside it. No matter how large the entity may be, it has limits, or it would be a mere abstraction. Asia is a large continent, but it does not include Europe. The earth is a large body, but it does not include Mars. The Catholic Church as an entity includes its own component parts and

excludes everything else. Calling it *catholic* does not imply an abstract immanence which can include everything that exists.

We have seen that the family, the Catholic Church, includes all baptized people; we have no reason to suppose that it includes any one else. If groups of those baptized people, with or without others who are unbaptized, create voluntary "denominations," it does not follow that those denominations are integral parts of the Catholic Church. This may appear by stating an analogy. In a sense, all American citizens within the state of New York constitute the state; but if a group of those citizens create a body which may be named Tammany Hall, it does not follow that Tammany Hall becomes an integral part of the government of the state, and neither the laws nor the officers of Tammany Hall may claim to be of co-equal jurisdiction with those of the state of New York. New York state is not a sum total of New York corporations. Tammany Hall may be within its borders, and may be composed of some of its citizens, but as an "entity" it is entirely distinct from the entity of the state.

Now the Presbyterian Church is to the Catholic Church, we submit, what Tammany Hall is to the state of New York—a voluntary organization of a group of citizens, with, possibly, some who are not citizens. The Presbyterian Church and the Catholic Church are no more co-ordinate than are Tammany Hall and New York state. Neither is the Presbyterian Church, organically, a component part of the Catholic Church, any more than Tammany Hall is a component part of New York state. The Catholic Church is not the sum total of denominations, any more than New York state is the sum total of its corporations. It has nothing to do with denominations. The *Interior* seems to have a glimpse of this truth when it says: "The church cannot be a commonwealth of families; it must be itself a family—one family." But the full realization of this truth would hardly lead to the expression: "We are bound to be as desirous of the welfare of other denominations as of the welfare of the Presbyterian Church." "Denominations" are negligible quantities in the family life, or, if they interfere with the family loyalty and family life, worse than negligible. The only relation that individual members of denominations bear to the Catholic Church is analogous to that which members of Tammany Hall sustain to New York state—an individual relationship, wherein personal loyalty is due, on the one hand to the Catholic Church into which one is made a member by Baptism; and on the other, to the state of which one is a citizen. Let there be no confusion of "entities" between those bodies to which our loyalty is due and those into which we are entitled to enter voluntarily if we so desire, always remembering that the freedom to enter the latter depends upon their loyalty to the laws of the state or of the Catholic Church. Yes; the *Interior* is right in saying: "If the church is catholic"—that is, if there is one divinely constituted entity into which we are all alike gathered by Baptism—"then the upbuilding of a separate entity called Presbyterianism cannot be a worthy Christian purpose."

WE HAVE NOT entered upon this consideration for the sake of criticising Presbyterianism, but rather to try to show how the truly broad views of our excellent contemporary may become a stepping stone toward unity. Protestant Episcopalians have too much to do to effect their own improvement to be in position to throw stones, even if they had the desire to do so. We earnestly trust they have not.

Moreover there are some indications that the new and hopeful view enunciated by the *Interior* is already obtaining a foothold among Protestant Christians of the better type. Thus in the *Advance* (Cong.) for June 3rd we find reported a thoughtful address entitled "Congregationalists High Churchmen," by the Rev. J. D. Jones, chairman of the Congregational Union of England and Wales, given at the spring meeting of that body, in which very much the same line of thought is pursued. We find here the same naive system of capitalization whereby "Congregationalists" and "holy catholic church" bear eloquent witness to the respective places of the two "entities" in the writer's subconscious mind; but here again, his intellect has already shown him that his perspective is a mistaken one. Did space permit, we should be glad to quote at length from Mr. Jones' thoughtful address, which is one more indication that the possibilities for reunion are on the Catholic and not on the Protestant side, and which loses force in the condensation with which only we are able to quote it. Mr. Jones says:

"I want to plead not simply for a revival of our own distinctively Congregational idea of the church, I want also to plead that we should give a larger place in all our thinking to the idea of that other and larger church, the one holy catholic and apostolic church—of which our local communities, after all, are but a part. The main criticism passed upon us at the Pan-Anglican Congress was that we lack the catholic note. Now, while I by no means agree to the definition of catholicism given in the papers read at the Congress, I am free to admit that because of our concentration upon our special witness, that the local community of believers is a full and complete church in itself, we have, perhaps, failed to give due weight and importance to the thought of the holy catholic church.

"For my own part, I confess I attach immense weight to the testimony of the church, and I hesitate long before I commit myself to a position that seems to put me in conflict with the saints of past generations. When I do find myself in seeming conflict with the historic witness of the church, I do not jump to the conclusion that necessarily the saints were wrong. I want to belong to that church which is built on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. No theology can be true that neglects, or ignores, or flouts the testimony of the saints."

And the hopeful negotiations between Congregationalists and Churchmen in Connecticut, which have already been outlined in these columns, are more favorably received by the Congregational press than might, perhaps, have been expected. Thus, the *Congregationalist* says:

"The crucial question was, What could be agreed on as valid ordination to the ministry? Here it was asked if ministers of other than Episcopal churches might not be willing to receive authority conferred by Episcopal Bishops to administer the sacraments in Episcopal churches, and this subject was discussed under various forms. If ministers of other denominations would accept induction into the priesthood as held by the Episcopal Church through the laying on of hands of Episcopal Bishops, and the Bishops were willing to confer this authority on them, a degree of visible unity would be achieved by all who assented to these terms. This friendly conference has served to indicate a path to union along which Episcopalians might walk, and is assuredly a step toward mutual understanding. It is to be hoped that other conferences may follow."

We shall be on the road to unity when we are ready to seek together the solution of these questions: What is the entity which history denominates the Catholic Church? Where, to-day, may we find that entity? Who are within it, and who may enter within? How may we best point out that entity to the Christian world, and bring all Christians into loyal obedience to it? In what manner is the family life of that entity to be lived? How is the one family of the Catholic Church to be guided and governed? What measure of loyalty is due to it?

We do not dream that Presbyterians and Congregationalists and Churchmen would immediately find themselves in agreement on these questions. But the thoughtful editorial of the *Interior* and the no less thoughtful address of the Congregational chairman on the same lines, lead us to feel that ultimately, when that "wider horizon of survey and sympathy" is reached, we shall be ready to examine these questions together soberly and dispassionately, and then the beginning of the end of disunity will have come. It is quite true that the coming of this time "is a matter not first of legislation but first of love." And with the *Interior* do we pray: "God give us all—Presbyterians and the rest—more mutual Christian love."

THOSE were thoughtful words spoken recently by President Hadley, wherein he lamented that education is no longer the culture of the mind and soul in a preparation for well-balanced living, but a mere preparation for earning bread and butter—we write without his exact words before us, but, we trust, recalling his line of thought.

The decline of the study of the classics is an illustration of this changed view. The present-day pupil—he is no longer a student—asks how he can turn a knowledge of Greek into gold. The answer is conclusive to him of the absurdity of the older standards of education: he cannot. And so our colleges have, little by little, turned into technical schools. We are turning out, each year, thousands of engineers of every sort, of doctors and lawyers, of professionalists of many names and descriptions, but not many trained thinkers. And the result is inevitable. American scholarship does not hold its own with the scholarship of Germany and England.

The decline in the study of Greek and in the university training of the mind renders it increasingly difficult for the Church to sustain its fully educated ministry. A part of the difficulty in obtaining proper candidates for orders is due to the fact that the college graduate of to-day has probably not received such an education as has fitted him for the theological seminary, unless he has specialized with that end in view. Whether this condition would justify such a modification of the

minimum requirements for ordination, with special encouragements to candidates to go beyond the minimum, as we have hitherto suggested, may strike some as questionable; but the question cannot be determined by a mere panegyric of the *status quo*. The Church must recognize, with President Hadley, that conditions of normal university education have changed in our day; and simple regret that they have will not greatly help the solution of the problem resulting.

A liberal education, that shall be of more than bread-and-butter scope, still requires such a training of the mind as our fathers received from the study of the classics.

IT ought not to be necessary, but it is certainly timely, to remind the clergy in summer resort districts how important it is that notices of services in their churches should be posted in the hotels and boarding houses within a reasonable area, and that similar information be sent to persons in private cottages. Much of the failure to perform one's religious duties during the vacation period would be prevented if there were greater activity on the part of those responsible for churches in the resorts. In many places opportunities can be given by means of omnibuses or other vehicles to take people to and from church, where a little attention is given to it, and such service can generally be made to be self-supporting.

It seems strange to one who is not unfamiliar with summer resort hotels, how little interest is shown by the local churches in giving publicity to their services. Certainly a more sympathetic attitude would be productive of good results.

And our cities, from which "everybody" has migrated during the summer, though the streets swarm with people, are crowded with visitors during the summer months. City churches may well adopt a like policy of summer publicity.

WE are not surprised that states and communities that have voted the saloon out are now seeking to find something to put in its place. The saloon has survived, not chiefly as a liquor shop, but rather as a social institution. This has been both its strength and its weakness. It has supplied a needed gathering place, with rude club facilities, for the men of a neighborhood; and in doing so it has ministered to their lower tastes and has been the means of degrading them and their ideals.

It has been a rather risky experiment to pull down the saloon before supplying something better to fill its place, and the question what that something better might be, belonged logically to an earlier stage of the prohibition movement than the present time. The failure to provide a substitute for the saloon makes it only too probable that experience will lead voters to restore the saloon for its social features, after which it will be much more difficult to dislodge it.

But the issue must be met, and it ought to be met quickly. We must have the social equivalent of the saloon—it must be a self-supporting institution, and while giving the social opportunities of the saloon, it must tend to elevate and not to degrade character. A reading room alone will not answer the purpose. What shall it be?

We believe the most effectual temperance movement will be one that supplies something better than saloons before it legislates the latter out of existence.

AGAIN the "chain prayer" in which the name of Bishop Lawrence is unwarrantably used is bobbing up, and again we are asked to warn people not to circulate it. With many variations, this "endless chain" has been circulating for several years. The Bishop of Massachusetts—the only Bishop Lawrence known to exist—has repeatedly disavowed responsibility for it and has urged that persons receiving copies will not continue to pass them on—yet it survives.

Once again we remind Churchmen that the letters probably originate with some insane person, that neither the promise nor the implied threat which often appear in them is of the slightest value, and that no intelligent person ought to be a party to the circulation of the paper. When a copy is received, sensible people will throw it into the waste basket.

ANSWERS TO CORRESPONDENTS.

E. W. G.—(1) The traditional hours for the observance of the breviary day offices are: matins, 6; prime, 7; tierce, 9; sext, 12; none, 3; vespers, 6; compline, 9.—(2) The term *vespers* is often applied to any evening service. *First vespers* of a feast designates the service of the eve, preceding the day, and *second vespers* the service on the evening, or conclusion of the day.

C. W. F.—A lay reader, receiving the alms basin, should silently offer it before the altar and then place it on the credence.

E. N. R.—Where a priest wears a skull cap, not being a biretta, it may generally be assumed that he is bald and that a draught upon his head is likely to give him a cold.

BLUE MONDAY MUSINGS.

A DISTINGUISHED officer of the American Medical Association is reported to have said that it is better for a patient to die under "regular" treatment than to live under "irregular" medical attendance! He did not say for whom it is better. But without going so far as he does in opposition to any practice of the healing art as yet unrecognized by the potentates of organized medicine, one cannot but wish that stricter laws protected the ignorant public from quacks of all sorts. A cheerful fraud in Fostoria, O., one "Dr." Dimm, was lately prosecuted for practising medicine without a license. Upon cross-examination, being asked to locate the *E Pluribus Unum* and *Sic Semper Tyrannis* nerves, he did so with entire readiness and self-possession! The jury recommended mercy, and sentence was deferred. President Eliot said once that the American public school system must be acknowledged a failure, so long as the land was deluged with patent medicines; and he spake well. The filthy nostrums which advertise their virtues with as little regard for the commandment against lying as for that against murder, find purchasers by the million, alas! and the man who, acting as his own physician, prescribes them for himself, has a fool for a patient. For the clergy to preach on St. Luke's day against quacks and quackery would be wholesome and profitable, I believe.

THERE are certain minor requirements of the Church, which certainly should bind the consciences of really loyal Church people, even though we should hesitate to say that their neglect is positive sin. To admit that there are degrees of importance, even in duties, is reasonable. Thus, in society, certain actions are criminal; others are excessively rude; and still others are only "bad form." It will be wholesome to remind ourselves of some offences against "good form" in Church matters. A good Churchman, for instance, will never go to a party, or ball, or to the theatre on a Friday, because our Lord died on that day. (See Prayer Book, P. xxviii.) Yet one sees names of not a few Church people, some from Catholic parishes, alas! printed as having attended charity balls on Fridays every season. It is, of course, often a self-denial to refuse such invitations for Fridays; but that is an unreal Christianity which cannot stand the test of self-denial in little things. Of course, too, non-Church people pay no attention to this rule; but be sure they will have more respect for us if we do heed our obligations. You would not go to a dance given by Jews on Sunday evening; nay, the Jews would not give a dance then, because Christian sentiment is so strong. If Church people stood up as manfully for the weekly day of abstinence, it would soon be found unwise to take that evening for festivities, since some of the best people would surely refuse to attend. Help toward that consummation, then, by simply obeying the unmistakable requirements of Prayer Book Churchmanship. What is the use of being a poor Churchman? Why try to serve two masters?

So of the keeping of Lent. In many large cities, Church people have succeeded in imposing their practice upon general society. We may scarcely hope to do that everywhere; but we can do our own duty, and make Lent a reality in our own practice.

Take the keeping of holy days. We all grant that to neglect Sunday, the Lord's Day, is deadly sin. But surely, it is most desirable to hallow, by participation in public worship, the saints' days of the Church year; to rejoice over St. Paul's Conversion in January, to pray for more faithful and true pastors like St. Matthias, in February; to say "Hail Mary" with St. Gabriel, in March; to mark each month of the twelve by the commemoration before God's altar of those illustrious ones who are one with us in "the holy Catholic Church, the Communion of Saints." Yet only a tiny handful gathers on the Feasts of Apostles, Martyrs, and Confessors; the others are forgetful. Isn't this "bad form," at any rate?

One other matter. A bare-headed woman in church commits a greater indecorum than if she came barefooted. No plea of "evening dress" can justify the defiant violation of Holy

Scripture's plain command to women to be covered in God's house. (I. Cor. 11: 5, 10, 13.)

In a convent school, girls are taught never to come into the chapel except with veils on their heads. In parish churches, girls and women should be as careful; no occasion can excuse neglect of this requirement, not even that dread function, a "society wedding"!

HERE IS SOMETHING too good to keep to myself. I don't know where the clipping came from; but its homely good sense and its translation of the old metaphor into the speech of our day makes it well worth pondering. Which of us but knows "sprained Church members"?

"'A SPRAINED CHURCH MEMBER.

"'Yes,' said Aunt Sarah, surveying her bandaged wrist, 'the doctor says it's a bad sprain; and the minister says I know how the Church feels, in not having the use of all its members. The minister didn't mean that just for a joke, either; he looked at me as if he wanted to see how I'd take it. I had sense enough, too, to feel I deserved to have him say it to me. A word like that comes home pretty straight when any one of your members is useless, and worse.

"'I've never thought just what being a member of the Church meant before, though I've been one for thirty-five years. I've never felt obliged to do what the Church wanted done. I felt it was a favor my doing it at all, and half the time I let someone else do it instead. When I was through with work at home, and with what things I liked to do outside, then I was willing to do something in the Church—if it was the kind of work that suited me. I guess I've been about as useless as a member to the Church as the sprained hand is to me, all stiff and crippled, and refusing to bend more than an inch or two.

"'There's lots of things I need to do, but I can't use this member to do them—that's certain. That's the way the minister felt about me, I guess; I've been a useless member for thirty-five years, that's the long and short of it; and, if the rest of the members had been like me, the Church would have been as paralyzed as old cousin Josiah Jones, who can't move hand or foot. I'm ashamed of myself—I truly am—and things are going to be different from now on,' and Aunt Sarah nodded her head with a firm determination, as she looked at the church spire from her window."

I HAVE JUST come upon this admirably phrased paragraph, in an old scrap-book; and it is so appropriate, in view of some recently expressed loose views about Church reunion, that I cannot forbear reprinting it. The author is Bishop Doane:

"Why should we be accused of lack of charity for saying that the Presbyterian or Methodist minister is not what he himself says he is not? The lack of charity is rather on the other side, when they refuse to recognize our Priesthood, as representative of Christ, and authorized to act for Him. To accuse us of exclusiveness because we do not recognize the validity of their orders is a perfect inversion of facts. It is they and their system which deny and decry the whole thought of priesthood, of sacrifice, of the Altar, of regeneration in Baptism, of authoritative absolution. We, while claiming these things for ourselves, and protesting against their denial of them to us, acknowledge everything they claim, and believe that they get more than they themselves believe."

Clear, and strong, and sensible, is it not?

I HAVE JUST found in the *Pilot* of May 22nd a sentence, in an article on the University of Louvain, which deserves a place very near to the English school-boy blunders of the other week: "The Constitution [of Belgium in 1830] proclaimed absolute freedom of worship and of the press, and freedom of education and association, two things especially dear to Catholics"! It would be interesting to have some historical evidence of that dearness to Roman Catholics of religious freedom and liberty of the press. Still in Spain it is unlawful for an English chapel to bear a cross; and last winter, in the province of Gerona, a Protestant father was sentenced to imprisonment, with the Spanish Protestant minister and two others, because he had had a Protestant burial service over his own five-year-old son.

I HEARD a well-known Church journalist free his mind the other day about "ecclesiasticism"; and I wondered just what he meant by it. It was worse than heresy and schism, almost as bad as infidelity; so much was clear. But he failed to define terms. We can guess what a non-Churchman has in mind when he rails at the Church, and are not surprised; but I should really like to know precisely the value some of our friends give this word. Perhaps, I scarcely dare suggest, it is only an undefined term, which they use to set forth the sum total of what they are prejudiced against. PRESBYTER IGNOTUS.

A THOUSANDTH ANNIVERSARY KEPT IN ENGLAND

Celebration at Wells Cathedral of the Millenary of that See

GLASTONBURY ABBEY RESTORED TO THE CHURCH AND RE-DEDICATED

C. B. S. Holds Annual Meeting in London

FATHER WAGGETT AT E. C. U. JUBILEE

The Living Church News Bureau
London, June 29, 1909

IN the kaleidoscopic life of the Catholic Church in this land our vision is being constantly shifted from one point to another. On Tuesday of last week it was focussed in the West of England; Wells and Glastonbury were together the chief cynosure of the eyes of all Churchmen. The incomparable little Cathedral city of Wells was commemorating the millenary of the foundation of its see, and within Glastonbury ruins there took place the formal recovery to the Church, after a period of alienation and secularization of more than three hundred years, of the ancient and greatly renowned abbey estate.

In Wells Cathedral there was assembled an immense congregation, which included the Prince and Princess of Wales. It is worthy of note that there is no trace of a previous royal visit to Wells since the time of Henry III., when that monarch made a stay in the city. Wells was also honored on the occasion of the millenary commemoration with the presence of the Lord Primate of All England. The service included a prayer of thanksgiving that Almighty God had put it into the heart of "Thy servants, King Ine and Bishop Aldhelm, King Edward, son of Alfred, Bishops Athelm, Gisa, Robert, Reginald, Joscelin, Ralph, Robert Burnell, Nicholas Bubwith, Thomas Ockyertor, and others, to build and beautify Thy House in this place, in honor of St. Andrew, Thine apostle, for the worship of Thy Glorious Majesty, for the ministration of Thy sacraments and the preaching of Thy Holy Word." And there was added a petition "that the Church may ever remain separate from all profane and unhallowed uses, and may continually stand a witness to Thy Truth." The Primate preached an eloquent sermon on St. Luke 20: 38: "For He is not a God of the dead, but of the living, for all live unto Him."

One day, just a thousand years ago, in Canterbury Cathedral, said the Primate, Archbishop Plegmund, a devout and scholarly person, who had been appointed Archbishop of Canterbury by King Alfred, consecrated seven priests, none of them very famous people, to be Bishops. One of these, Athelm, or Athelhelm, was sent to be the first Bishop of Somerset, with his Cathedral or Bishop's seat there in Wells, at the foot of the rough forest hills of Mendip, a little town or village of purely English and Christian origin, claiming, as its name showed, no Roman or British forerunner, but possessing already its Church of St. Andrew with the holy springs or wells hard by. Such was the fact in plain prose, but it was impossible rightly to understand the thousand years of Wells unless they bore in mind that through the first six centuries of the ten the great Abbey of Glastonbury and the coming and going of its occupants, its visitors, its pilgrims, formed the chief factor in the local life of that whole region. It was not merely the story of the strenuous zeal and the rigorous administration of a Dunstan—one of the very greatest of the pioneers of the English Church and realm—or of the abbots who followed in his steps, or the abundant evidence we possess of the influence, wholesome and unwholesome, of monasticism in mediæval England, or the story of its religious decline and fall when, under new conditions, the work passed tempestuously and sometimes cruelly into other hands. That story, rich in stimulus and warning, was common to scores of religious houses in the land. Glastonbury was eminent alike for the scale and range of the influence of its cloistered life, and for the pathos of its sunset on the Tor when its day was done. Then, after referring to the old Arthurian legends with which the whole neighborhood of Wells and Glastonbury is associated, the Primate concluded as follows: "In Wells with its thousand years of life and history, and among the stones of the Abbey, which have a longer record still, one generation has passed God's works unto another and declared His power. He who held men by the hand in centuries that are gone, Alfred and Dunstan and Joscelin and Whyting and Laud and Ken, and ten thousand more, is not the God of the dead but of the living."

During the afternoon service at Glastonbury the Bishop of Bath and Wells, on behalf of the trustees in whom the Abbey is now vested, formally delivered the estate to the Primate and his council to direct the purpose for which it shall be used, being some object in connection with and for the benefit of Holy Church in this land. In reply the Primate declared:

"With thankfulness and hope I accept, on behalf of those who

will be responsible for directing its use, the charge of this ancient sanctuary and home of devotion and fellowship and work. Its story reaches back far beyond the dawn of what can rightly be called English life, and I rejoice that representatives and spokesmen of the ancient Celtic Church, to whom it owes its birth, should be among those who will hold this property from to-day. May its future, under the good hand of God, to whom a thousand years is as but one day, be worthy alike of its traditions and of our opportunity."

The Prince and Princess of Wales were also present on this occasion.

OBSERVANCE OF ST. BOTOLPH'S DAY AT BOSTON.

On St. Botolph's day, June 17th, began the commemoration at old Boston, in Lincolnshire, of the six hundredth anniversary of the foundation of the magnificent and famous tower of the parish church, commonly known as "Boston Stump," which was the name given to it by sailors in olden times. At all the three offerings of the Holy Sacrifice of the Eucharist on St. Botolph's day large numbers of worshippers were present. At the sung Eucharist the Bishop of Lincoln was present in cope and mitre. At the public luncheon the same day, the Mayor of Boston (Mr. G. S. W. Jebb), a Cambridge University man, and historian of St. Botolph's, made a speech, "to the memory of St. Botolph," which, as the *Church Times* rightly says, for deeply religious tone and uncompromising loyalty to the Catholic Church was a remarkable utterance from a layman on such an occasion as this, and was listened to with the deepest attention. He concluded:

"Since 1833 there has been a gradual revival within the Church. Our own building has at least been repaired and cleansed, and to a large extent restored, and even to some slight extent refurnished, and this is only the outward sign of the spiritual grace which, I believe, has been extended to us, and will be extended in larger measure if we but rise to our opportunities. It is my earnest prayer that the Church may, even at the sacrifice, if need be, of worldly wealth, be as in primitive times a spiritual society, freed from state domination, so far as any society can be which is the owner of corporate property, and whose members are subject to the civil law. I rejoice to see the Church reasserting her spiritual claims and her spiritual dignity as no recent creation of human origin, but as the representative in this country of that one divine, supernaturally endowed society, the Catholic Church, our belief in which we daily profess. I long for the conversion of those now separated from the fold, so that, without any sacrifice of her essential faith and discipline, the Church of England may be in fact what she is by right, and in name, and I believe that this would be one great step toward the reunion of all Christendom, whereby we should honor not only the memory of St. Botolph, but of Christ Himself."

The Bishop of Lincoln, in responding, spoke in his characteristically quaint and impressive way.

He began by complaining, in a few playful words, of the difficulty of returning thanks for a saint of the seventh century at a public luncheon more than 1,200 years after his decease. He could not conceive what that good and great man would say if he were there that afternoon. He could only imagine, from his own feelings, that St. Botolph would at least be in a condition of surprise. Surprise was the true motto of saints. Good people did not know what they were doing. They were simple, good people, and so they were surprised when the results of their lives at all came out into view. "I think," said the saintly Bishop, "if the good St. Botolph were here this afternoon he would ask you to continue in your good works of love, of devotion, and of the worship of God, to keep up in your church all the beauty of the services, and to continue your simple deeds of kindness to those around you. He would like to say that to you, and then I think he would like to express as a wish that you may go on, not thinking that you may become good and great people, but that you may go on hardly knowing what you are doing, increasing in the love of God and in the love of one another, so that in the last day you may wake up and enjoy the surprise of the saints."

In the evening the Bishop of London preached in the church to a congregation of over 3,000 people.

"I suppose," said the Bishop, "there are no places more entirely dissimilar than the two Bostons. Here lies your dear old Boston, among the quiet fens, with its eyes fixed upon the past. There lies young Boston, as I saw it last year, with its eyes wholly fixed upon the future." The general theme of the Bishop's sermon was what the new world and the old world, of which the two Bostons were taken as representative types, owed to one another.

FORTY-SECOND ANNIVERSARY OF THE C. B. S.

The annual festival of the Confraternity of the Blessed Sacrament, on the occasion of its forty-second anniversary, was celebrated in London on Thursday, June 17th, being the octave of Corpus Christi. There was a solemn Eucharist at St. Alban's, Holborn; All Saints', Margaret Street; and St. John the Divine's, Kennington. There was also solemn *Te Deum*, with procession, at St. Philip's, Clerkenwell, at 5:30 P. M. The preachers at these different churches were the Rev. C. F. G. Turner, vicar of Coveney; the Rev. F. F. Irving, vicar of East Clevedon; the Rev. Fr. Fitzgerald, C.R.; and the Rev. Vibert Jackson of the mission of the Holy Spirit, Newcastle. The social gathering took place as usual in the afternoon at the Holborn Town Hall, but there was no exhibition of Church embroidery, etc., this year. At this meeting the principal address was delivered by the Rev. E. G. Wood, vicar of St. Clement's, Cambridge, on "Fasting Communion, Its Principles and Practice."

His main purpose was to show the symbolic value of the fast before Communion in contradistinction to a carnal conception of the principle of the fast. The whole meaning and value of Fasting Communion lay in its purpose of symbolic expression of a tremendous principle of Christian worship and therefore of Christian life—Christ first. The fast before Communion provided that at least in his supreme act of worship the communicant should bear testimony that no craving of the body—though only for a very small amount of food—could ever be permitted to put Christ in the second place.

The annual conference of C. B. S. was held in the same place in the evening, when a paper was read by Prebendary Denison on the proposed revision of the Prayer Book.

FATHER WAGGETT ON PRAYER BOOK REVISION.

The E. C. U. jubilee meeting in the East End of London yesterday week was specially noticeable for the speech of Father Waggett, in moving a resolution deprecating any alteration in the Prayer Book in the present circumstances of the Church of England.

He hoped the East End would say with a loud voice, "We won't have the Prayer Book touched." Before revision could be taken in hand the legal position of the Church ought to be made quite clear one way or the other—either that of a real State Church or a real Free Church. At present the Church was neither one nor the other. A second reason against revision at the present time was the want of informed public opinion in the country at large and of knowledge widely spread among the people of the Church on Church matters. Perhaps, in time, if the clergy came back to their real work of instructing the people, and gave up being "billiard markers and gymnasium instructors in clubs," a really informed Church opinion would be obtained. In conclusion, he said they must treasure the Prayer Book as God's gift to them. "They could be sure," said Father Waggett, "that the angel of England was brooding over the men who hammered it into its present shape, and that our Lord sent down upon them, through the prayers of St. Mary and the Saints, a controlling gift of His own Holy Spirit, so that in all their eagerness to meet the needs, as they supposed, of new ages, and to make the Book English, they nevertheless had not failed to keep it thoroughly Catholic. Therefore we should prize it as God's great gift to our modern Church." With such thoughts as these let them resolve to cry "Hands off" to those who desire now, in a hostile and party spirit, to change its pages.

J. G. HALL.

CHURCH COUNCIL UPHOLDS CANON LAW.

THE Brooklyn *Eagle* of July 8th printed the following cablegram:

"LONDON, July 8—By a vote of 224 to 24 the Representative Church Council, which was attended by the leading Bishops, clergy, and laymen of the Church of England, to-day declared that marriage to a deceased wife's sister, recently legalized in this country, was contrary to the moral rules of the Church and to the principles of the scriptures. Furthermore, the use of the Prayer Book in the service solemnizing such marriages was denounced in the strongest terms."

ADVERTISING THE GOSPEL.

WHEN Phillips Brooks held a series of religious services on Sunday evenings in Faneuil Hall some doubt was expressed as to the size of the audience, since it was plainly announced that these services were for the "waifs" and "strays" of the city, and not for churchgoers, says Lorin F. Deland in the *Atlantic*. The club of young men who had the matter in hand left to me the question of deciding what course would insure the largest possible attendance. I went the first night and found the hall well filled. The second night the attendance had dwindled perceptibly, and the third Sunday night there was scarcely more than half an audience. I called the committee together and told them that the audience had grown so small that we must hereafter have admission wholly by ticket. I still remember their consternation at this proposal. But we carried the plan through, and thereafter no one was admitted who did not have a ticket. From that night the hall was full at every service. The ticket resembled in appearance a season ticket of the most expensive course of lectures or entertainments. As might have been expected, the people who got these tickets found it quite impossible to sacrifice an element of value, however slight that value was. They were entitled to attend divine service that night at Faneuil Hall, while Tom, Dick, and Harry, their neighbors, were not. And this slight advantage many of them could not relinquish.

BOARD OF MISSIONS MAKES REPRESENTATIONS ON CONGO LIBEL SUIT

Asks the State Department to Intervene

DR. LLOYD'S RESIGNATION TO BE EFFECTIVE ON THE EVE OF HIS CONSECRATION

Branch Office of The Living Church
416 Lafayette St.
New York, July 1 1909

AT its June meeting the Board of Missions was requested by a committee representing the Conference of Members and Officers of Foreign Mission Boards to address the State Department, urging that every effort be taken to secure a fair trial for the two Presbyterian missionaries in the Congo, the Rev. Drs. Morrison and Sheppard, who are accused of having libeled the Belgian Government in their statements concerning the alleged cruelties practised upon the natives by government officials. The matter was referred to a special committee, consisting of the Bishop of Long Island, the Rev. Dr. Henry Anstice, and Mr. William R. Butler. This committee has addressed the following communication to the President of the United States and the Secretary of State:

"The Board of Missions of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America has learned with grave concern that two missionaries of the Southern Presbyterian Church, laboring in the Congo Independent State, the Rev. William M. Morrison, D.D., and the Rev. William H. Sheppard, are shortly to be there arraigned on a charge of criminal libel. The gravity of the situation prompts this board, representing as it does large missionary interests, respectfully to express the earnest and confident hope that our government will carefully examine into the circumstances and questions involved in this case, that the rights and privileges of missionaries who are American citizens may be zealously safeguarded."

The special committee of the Board to arrange with the general secretary as to the date when his resignation should take effect, has adopted the following resolutions:

"*Resolved*, That inasmuch as the formal and final resignation by the general secretary of his office cannot come before the board until the September meeting, Dr. Lloyd be requested to fix the date of its acceptance on the day before his consecration.

"*Resolved*, That in communicating its request to Dr. Lloyd the committee, expressing what they know to be the unanimous feeling of the board, acknowledge with gratitude to God the wise and devoted service which, with untiring and unreserved fidelity, he has given for nearly ten years to the executive and administrative work of the board, not only in the office but by his personal presence, and his presentation of its claims, in our own country and in the foreign fields.

"*Resolved*, That the committee are constrained and content to recommend the acceptance of his resignation when it shall be formally presented, only because they recognize in the call to the episcopate the change from one to another place of similar service.

"WILLIAM C. DOANE, "ALEXANDER MANN,
DAVID H. GREER, BURTON MANSFIELD,
WILLIAM R. HUNTINGTON, GEORGE WHARTON PEPPER."

SECOND DEPARTMENT MISSIONARY COUNCIL.

Active preparations are being undertaken for the initial missionary council for the Second Department, comprising the dioceses in the states of New York and New Jersey, and the jurisdiction of Porto Rico, which is to be held in Utica, N. Y., on Tuesday, October 26th, and the two days following. At least one diocese has provided for supplementary representatives to the council by empowering the Bishop to fill any vacancies in the delegation. The Rev. Edward H. Coley, rector of Calvary Church, Utica, is chairman of the committee on hospitality.

REPORT PRONOUNCED ABSURD.

A report printed in New York papers last week to the effect that the Rev. J. Stuart Holden, a priest of the Church of England now in this city, was being considered for the pastorate of the Fifth Avenue Presbyterian church, was afterwards denied by an official of that church, who pronounced it "perfectly absurd to think that a Presbyterian church would select an Episcopalian minister as its pastor."

CHRISTIAN VACATION SCHOOLS.

At the National Arts Club, East Nineteenth Street, on Friday evening, July 9th, a meeting was held in the interests of vacation schools of the Federation of Churches, and Christian organizations. The Rev. Walter Laidlaw, secretary of the federation, gave an illustrated lecture on "The Appeal of New York to Social Workers." On Monday morning, July 11th, some eighteen schools were opened under the auspices of a number of Protestant bodies and of St. George's Church, Stuyvesant Square.

THE 1910 CARPENTIER LECTURES.

President Butler of Columbia University has announced as the Carpentier Foundation Lecturer next year Arthur L. Smith of Balliol College, Oxford. He will be at the university from about March 10th for one month, giving three lectures weekly. His general subject will be the history and literature on English political theories in the seventeenth and eighteenth centuries. He will discuss Hobbes, Milton, Harrington, Baxter, Filmer, Sydney, Locke, Defoe, Bolingbroke, Hume, Burke, and Hamilton.

Prof. Dutton of Teachers' College has accepted the invitation of Prof. Brogger of the University of Christiana, Norway, to lecture at that university as a representative of the American-Scandinavian Society.

The number of students registered for the summer session at Columbia University up to July 6th was 706.

OPEN AIR SERVICES AT CATHEDRAL.

At the second of the series of summer open air services on the grounds of the Cathedral of St. John the Divine at 5 o'clock on Sunday afternoon, the preacher was the Rev. Harwood Huntington. Some five hundred chairs have been provided and these are placed under the trees. In case of rain services will be held in Synod Hall, which is near by. The morning preacher at the 11 o'clock service was Archdeacon Nelson.

THE OLD WORLD AND THE NEW.

THE BISHOP OF LONDON'S SERMON AT BOSTON.

THE following is the substance of the sermon preached by the Bishop of London in connection with the Boston (England) Sexcentenary Commemoration in June, and reprinted here from the *Guardian:*

"Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands" (Ps. 45: 17).

There are probably no towns more unlike than the two Bostons, the one which you know so well here with its long history and its six-hundred-years-old church, lying quietly among the fens of Lincolnshire, and with its eyes naturally turning back to its long historic past—and in that past of how much you have to be proud. I have been struck especially by the fact that in 1205 Boston came next to London in the extent of its trade; in the time of its great prosperity, six hundred years ago, it built this magnificent church; that, while on the one hand, it took a leading part in the Pilgrimage of Grace, enacted among other scenes at Fulham, on the other, three hundred years ago, it was the spot from which the Old World passed over to the New—and the Boston which I saw, though only for a moment, the year before last, the home of the culture of the United States, the seat of one of the most progressive universities, the sphere of influence of one to whom I at least owe as much as to any one, when a young man—Bishop Phillips Brooks. The eyes of the young Boston were steadily fixed upon the future. The two Bostons are a picture of the Old World and the New, and suggest three thoughts for our consideration on this great anniversary today: (1) What the New World owes to the Old; (2) What the Old World owes the New; (3) and What effect should its connection with the New have upon the life of the Old?

And first, what does the New World owe to the Old? We are not infrequently receiving from across the Atlantic touching instances of gratitude for the heritage of the past. A few weeks ago I consecrated one of the most beautiful little chapels in one of the West London churches I have ever seen, in gratitude partly for the debt which the donors felt they owed their parents and grandparents, but also for the debt in the culture and education of the great universities of Oxford and Cambridge, and for the gift transmitted across the Atlantic of the historic faith. And seldom have I addressed a more moving congregation than when, bearing with me a beautiful Bible from our King, I preached to the assembled one hundred Bishops, clergy, and laity of the Episcopal Church, visited the very spot in Jamestown where the English had first landed, saw the Scotch and English graves, and received from that warm-hearted and loving people across the seas such a welcome as representing the old home country and the old home Church as will warm my heart for the rest of my life. What, roughly speaking, they feel they owe us is this—that historical connection with the things of the past which a new country values so much. It is said that Shakespeare's house is far more frequently visited by Americans than by English people, and I can quite believe it. Nowhere would Shakespeare, Tennyson, and Browning be more studied and loved than in the Boston to which you have given birth. And however great the children may grow, however much they may become "princes in all lands," however much they honestly believe it to be far better to have taken their futures into their own hands and lived their lives, yet never do I believe will they cease to feel a living gratitude for

the Motherland, from whose careful hands (whatever secondary causes may have been at work) they received those literary and historical treasures which they value so much to-day.

But it is not only the literature of the past for which the new Boston thanks the Boston of the present and the past, but for that belief in the Incarnation, the Atonement, the Resurrection, and the Ascension which, whether it was with the Pilgrim Fathers landing on the Plymouth Rock or with the Churchmen who had landed in Jamestown, had come over in every ship which touched the new shores. I had always felt how thin was the line which really separated the Nonconformists of England from the Church from which they sprang, and after my visit to America I felt it all the more. Every one believes in some use of outward signs to-day; in the quiet, unostentatious, hard-working men (I am bound to say this even of my own order) who are doing the work of Bishops in our country to-day it is only the most perverted suspicion which could detect the old, much derided Prelacy; nine-tenths of the tenets we all hold are held in common. To believe in the coming of the Son of God in human flesh at all is so great that I feel that every man who believes it is a brother, and it is this great belief for which the united Christendom of America looks back and thanks the united Christendom of the old country from which it came.

But even more than that. Owing to circumstances over which the Church had no control, it was late before it was possible to pass on in full measure the historic Episcopate and the ordered sacraments and the reverent worship which has been offered for six hundred years in this old parish church; but at last the opportunity came, and it was indeed a task of love to unfold, in the presence of the President at Washington, and afterwards to an immense audience of warm-hearted Americans in Virginia, the unbroken links of the golden chain which lay across this island for so many centuries, and which binds the America of the present to Palestine in the glorious past. The immense strides which the Episcopal Church has made since we granted them Bishops, the wonderful influence of what we may almost call your own Phillips Brooks at Boston, who is said to have found Boston Unitarian and left it Orthodox, are a sign that more and more, as learning increases and knowledge of history grows and devotion deepens, the children will turn with gratitude to their fathers who, in this and other Churches of the land, kept for them, untarnished and unimpaired, "the faith once delivered to the saints."

But if thus the New World turns in gratitude to the Old, has the Old no debt to acknowledge to the New? Let us be frank to-day. Is there no danger of an old Church growing stagnant in its life and work? Is there no danger that even you here who have had this wonderful church in your midst for six hundred years may grow so accustomed to it that it ceases to wield its old spell? In other words, is there no danger that old Boston may sink into decadence and old age and "leave its first love" and feel that its day is done, and say, as old people sometimes say, "things will last my time"? And it is for this reason I have chosen for your message to-day this prophecy of the Psalmist—"Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands." By all means think of the past, remember thy fathers, count over to-day all the old things; but look forward to the future, too; count over the children as well; you will renew your faith in them. They will teach you lessons which will react upon the life of your old Church and send it on its way with new life and vigorous hope.

Your children will teach you that the old faith is as true and new as ever. I shall never forget the two congregations of a thousand young men which I addressed at Harvard (close to Boston) and at Yale. It would be impossible to bring up before your mind a more representative picture of the New World—young, vigorous, unconventional, modern, they held in their hands the future of the New World. But was it no inspiration to know that what they wanted, what they valued, was an exposition of the old faith, that the modern problems of the New York slums, or the Indian races, or the difficult colored question showed no hope of solution except in the light of the old faith preached in Palestine two thousand years ago, and rehearsed in your old parish church for all these years? Did it not send me back, would it not have sent you back, with a new fervor and gratitude to worship in the old parish churches of the old land, because in the day of their trial they had not been found wanting, but had brought, like a good steward, out of their treasures "things new and old"? I can tell you as those thousand young men at Yale came round me and begged for yet another address in the evening, I felt in the grip of a warm humanity which had sprung from our loins, and which by its fervor and intensity, and its hope and its gratitude, should fill the limbs of the old Church with new life.

But we owe our children more than gratitude and affection for their value for the old faith; we owe them a vision—a vision of what the world may be. We still need the young men to "see visions" for us, and the vision which they keep steadily before us is the vision of the whole of humanity redeemed, the whole world converted, the kingdoms of the world a true kingdom of God. The Students' Volunteer Missionary Union, strongly supported in Harvard and Yale, has for its motto this splendid hope: "The evangelization of the world in this generation"; and already thousands of its members are engaged in trying to make this prophecy a great reality. Why should not this be? Why should the caution of the old be perpetually repressing the enthusiasm of the young? Rather let us catch from the young that very hope and enthusiasm which is the breath of life. "The evangelization of the world in this generation!"—by all means; and let old Boston lead the way. Let the very idea put new life into the intercession services in the old church and the hopes and aspirations which find their center in this ancient shrine, and let old and young compete in glorious rivalry who shall be first to see the day dawn over a converted world. New York and London are in living rivalry as to which first shall reform and redeem its slums; let the rivalry widen as to whether the Old World or New shall first convert the world.

But once again—and here I must speak mainly for myself—others doubtless come back, having seen with other eyes—but I do believe that we can see in the life of our children, in its defects as well as its virtues, its needs as well as in its glories, the value of the sacramental system, the creeds, the old Church laws about marriage, the old inherited reverence of worship—in fact, all that we mean when we speak of our English Church life. We are endeavoring at Fulham to portray the long and varied story of the Church's life, how it became knit up into the life of the nation, how it has been associated with it from the beginning, how its synods gave the idea to the nation of a parliament, and its ordered dignity an example of an ordered national life. But what a temptation to look upon all this sometimes as a mere archaic story of the past with no bearing on human life to-day. If history is teaching us anything, it is teaching us this, that what the Anglican Church has stood for the life of all nations needs to-day. Each nation needs a national Church, not a Church imported from outside into a foreign language, foreign ideas, and foreign ritual, but a Church which has grown with its growth, which uses the language of its people, and which, while retaining the old customs and ritual, suits itself in non-essentials to the genius of the nation which it serves. We are learning from the New World that where creeds are disregarded there comes a down-grade tendency in doctrine, and where the old Church standard in such a thing as marriage is lowered a down-grade tendency in the strength and purity of the marriage tie. We are learning that the old Catholic Faith, taught and practised here for so many hundred years in the old Church way, is the sole and only hope for stability of character and purity of life among the new nations which are springing into life to-day.

But if this is so, what an immense responsibility is put on the old Church at home! Nothing fills me with more shame than when our Colonials come home and tell us they are ashamed of the streets of London. Thank God, we have altered much for the best, and one of our oldest workers exclaimed on one occasion what a grand thing it was to be alive in the world to-day; but there is much still to be done. What if a young man came from new Boston to old Boston and found it down-grade in its theology, careless of the sanctuary, and with a weak hold on historic faith? What if he found the revival of Church life which has swept like a tide round England to-day had left out Boston—no men's society, no reverent worship, no sign of care of the sanctuary, no eager crowd of communicants? What if he found no power over social life, no grip on modern problems? —how disappointed would the young man from new Boston be! But, on the other hand, what an inspiration, if he found the old Church burning with life, still a beacon in the old country—still eager for souls; crowded every Sunday with reverent worshippers, and clearly alive with the fire which age cannot dim or years diminish. Is there nothing then in all this, dear people of Boston, to fill you with hope and gladness and courage at your festival to-day and inspire you for the future? Surely it will make all the difference if, instead of dwelling exclusively upon your fathers, you think of the children you are making princes in all lands. Think of your fathers—you are bound to do so—in all gratitude; thank God for all He has done for you here, all the prayers He has answered, all the Communions you have received, for all the loved ones with whom you have worshipped here; but send out your heart also to your children who, with grateful voices, bless you to-day from across the seas. Aaron's rod had been used so long that it might have been thought too old for a new life, but it was Aaron's rod that budded, and if this old tree which has stood here so long will but renew its youth in the power of the Spirit, it may again send forth offshoots as it has done in the past, which shall blossom with faith and hope and love to the end of time.

THE TRUE WORK of the ministry must have the note of courage in it, says the Rev. R. C. N. Kelly in the Tasmania *Church News*. Call men to conversion. The Church when loyal to her Master will always have to challenge the axioms of ordinary life, the principles of business, the habits of conventional society, the shallow morality of polite life, the current standard of political ethics, the tangled complications of civilized economy. Nowhere does the Gospel offer ready-made rules to fit all problems. Nowhere has even Christ Himself laid down a rigid pronouncement on practical problems, yet He, first and last, and His Church, first and last, stand as witnesses to the fact that in all life's problems, in all developments of religion and politics and society, in all the wondrous drama of the ordinary life of each ordinary man, the demands of the eternal right refuse to be silenced.

A TEACHER COME FROM GOD.

A BACCALAUREATE SERMON BASED ON ST. JOHN 3: 2.

BY THE REV. J. P. D. LLWYD, D.D.,
Vice Provost-elect of Trinity College, Toronto.

THERE are teachers who are mere educational machines, and there are teachers come from God. These two classes comprehend educators in every department of human training. I speak now not of natural distinctions, such as that some men are born to teach and others learn the art through suffering and failure, but of the viewpoint from which men survey their work. The profession of teaching is either a livelihood or it is a vocation. It is either a temporary expedient bridging over a period of enforced self-support, as with the woman who looks forward to marriage, or with the man who uses it as a stepping-stone to some other professional sphere. Let it not be imagined that a criticism is intended upon those who adopt an educational calling from the lower class of motives. Good work has been done by them on behalf of their generation. Our point of view is only that the noblest and most influential service is given where the teaching profession is taken up upon the highest plane, where it is regarded as a solemn trust for God and the republic, and where it is entered upon under a sense of enormous responsibility to the young lives under our control. The mechanical teacher may be faithful, as an automaton is precise and faithful, but the teacher come from God glorifies his work with touches of the vision splendid that moved in inspiration before the inner eyes of a Socrates, an Alcuin, an Arnold, a Froebel, or a Horace Mann.

The more complex the instrument, the more difficult its mastery. While the shepherd's pipe or the psalmist's harp were the only means of eliciting the concord of sweet sounds, it was a simple problem in moral influence for Plato or Aristotle to distinguish between the Lydian and the Dorian measures and prefer one for its strength while rejecting the other for its softness and want of vigor. The development of the organ made possible the oratorios of Handel, while the advance of the orchestra brought out all its colossal demand upon the genius of Beethoven. Not the finest instrument of human invention can enter into competition against the soul of a human child. There is a complexity here which baffles us all, and before whose august marvels our wisest skill and learning can only fall back and admire. In the shrine of such a sanctuary we must take off our shoes from our feet, for the ground on which we tread is holy ground. If it be granted to the best of us as the result of the exercise of our quickest wit, our keenest insight, our clearest brain, our tenderest heart, only not to retard the unfolding of these child-miracles, only to breathe a gentle impulse over the young spirit as it puts forth its sails upon the ocean of experience, we shall have reason to be thankful that we have done so well.

After all, a vaster education is pressing upon the boy or girl than any we can give them. We are co-workers with God, from whose imperial palace they came and to whom they go. Life itself, with all its varied powers and incidents, has laid its hand of discipline upon them from their birth. A grand coöperative scheme of influence it brought to bear upon them by the universe itself. The ministries of creation—the songs of its birds, the colors of its sky and sea, the secrets of its myriad laws, the drama of its hearth-fires, the wonders of its applied geometry, and the delight of its art and sculpture—are slowly building themselves into the mind of childhood, and we must never forget that our education moves parallel with this and is at its best when in closest harmony with the great training all of us receive from the Creator and the Creator's world.

The intellectual equipment of a teacher is important, but the most powerful adjunct of true success in your profession is the education which every teacher gives himself—the power to realize the grandeur of his task, the aim with which he undertakes it, the seriousness, the modesty, the patience, the hopefulness with which he prosecutes so great a work. The spiritual qualifications are even more momentous than the natural talents. The great educators of the past have always kept the proportion of the faith in their emphasis upon personality as well as upon training. An analysis of the principles of Christ's art as a teacher shows that the deeper qualities were the source of the method which formed the secret of His unrivalled success. The educational methods of the Master-Teacher were the natural clothing of His concept of the soul. The Church He founds to perpetuate His influence is built upon the principle of education. She is a school of goodness and brotherhood and piety, organized on the basis of a profound understanding of the soul. Exaggerate intellect, or emotion, or morality in your religious organism and you have formed a sect or party or a school of thought; to found a Church you must build on broader lines which comprehend them all. The foundation of true teaching lies in the study of soul. And by this more is meant than mere psychology—it means the study of soul in play upon experience and life.

Every one of the requirements of a teacher has a religious basis. A rough grouping of such requirements would show (1) scholarship, (2) power of interruption, (3) power of mind-building, (4) power of educing the abilities of the student, (5) the vital qualities which arouse enthusiasm. Some of these are gifts of nature; others are the acquisitions of our labor; all are in some degree requisite in practice. Scholarship—for a full mind and a master of the subject must be ours before we can impart them to others: expository power—without which the learning of a Porson is hardly superior to that of a deaf-mute; the power of mental architecture, which builds knowledge into the student's mind, relating fact to fact, science to science, art to history, and all to life; the power of mind-development—to call out the mind's own power, and make truth a discovery of the spirit's own inner wealth, as well as a mere matter of information; vital power—to spread the sacred love of learning from our own soul to the soul of the child. Every one of these has its roots in the sub-conscious life of the teacher's own spirit, it has an angel that looks into the face of our Father who is in heaven.

Take scholarship. "The love of knowledge," says Channing, "is rooted in the human instinct of immortality; it is a foretaste of the delights of the banquet of ultimate truth; therefore it is that the mind should be filled, and filled with the best only, since its contents are to endure forever as well as itself."

Or the power of interpretation. It is founded in the unselfish yearning to enrich other minds with the treasures of our own. To scatter ignorance, to diffuse the light of knowledge, is the ambition of a nature sympathetic to our human need of truth.

Or mind-building. The reason for the right arrangement of knowledge within is the symmetry of life, the ideal of manhood embodied in the Greek word *tetragonos*, or four-square, the *vir teres atque rotundus* of Horace, the character whose emblem was given by John the Beloved in the New Jerusalem—the perfect cube of human life—coming down from heaven.

Or the educing of faculty. Plato's exquisite myth of the soul's pre-existence may or may not be a fact. You remember its beautiful interpretation in the verse of Wordsworth:

> "Our birth is but a sleep and a forgetting;
> The soul that rises with us, our life's star,
> Hath had elsewhere its setting
> And cometh from afar.
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God who is our home.
> Heaven lies about us in our infancy."

If the want of evidence prevents us from accepting this as a spiritual motive for the development of the mind from within, it is true notwithstanding that the reason for such work inheres in the essential sacredness of mind itself as a spark from the divine ray of existence.

Or vital power to impart enthusiasm. What is this but the correlative of that marvellous vital quality in Christ which made His ministry a Baptism of Fire! He took the cold morality of reason, touched it with the light of His own personal attraction, and made men turn toward virtue with a pure and passionate ardor.

The spiritual characteristics of a true teacher, then, are these and such as these: a faith in the divine quality of mind; a self-forgetting sympathy which unseals the fountains of expression; a love of completeness and balance of character; a noble enthusiasm for the spread of truth. It is the presence of such qualities that forms the explanation of the far-reaching influence of the world's greatest educators. The secret of Jesus lies here. Difficult as it is to analyze the component factors in the influence of our Master's towering personality, it is safe to include these among them. He makes eternal life itself a knowledge: "This is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent." He regards truth as the great consecrating influence of the spirit in man: "For their sakes I sanctify myself, that they also might be sanctified through the truth." The divinity of the mind is an article of His teaching: "One is your Father, even God, and all ye are brethren." The Saviour is the poet whose grand idealizations have invested childhood with the attributes of heavenly innocence: "Of such is the kingdom of heaven." The symmetry of education reveals itself in His title for Himself, "The Son of Man," the embodiment of manhood in its fulness, as distinguished from race, or sect, or rank, or any form of human one-sidedness. His vital quality is still in operation. The impulse of His enthusiasm quickens all modern civilization. It has lasted twenty centuries and bids fair to be the contemporary of man's whole future.

On the last point let me dwell with stronger emphasis, for of all educational forces this is the most fruitful of success. Vital power is needed to set scholarship on fire, to make the expository instinct a sacred thirst to give forth thought, to convert the instinct for symmetry into a passion for the building up of personality into sweetness and intelligence. All things act upon their like, and vital power acts direct upon the center of a child's individuality, bending it through its natural hero-worship in the direction indicated by its teacher and guide. To elaborate the idea:

Criticism of our modern system of education usually attacks it as an intellectual failure. Such criticism misses the mark. It is founded on the subtle fallacy that education and knowledge are identical. The real failure of our system lies in the comparative narrowness of its scope and purpose. A certain amount of practical knowledge is requisite to fit any youth or maiden for the duties of life and society, but there are certain sides of education which depend upon the teacher's own artistic development. The writer of a recent book on the educational ideals of Greece brings out into striking

significance the stress laid upon the formation of the child's tastes and preferences for the things that are the best of their kind in every department of life. The Hellenic spirit believed that the best education is that which educates us to love and prefer the best; it is that which renders a man a student and a lover of the best things in life, in literature, in art; it imparts to his nature a bias—an instinct—which leads him unerringly to select the standard things, and to decide for them.

The state, said these old thinkers, must educate because democracy rests upon intelligence, and intelligence is quickened by education. Upon our training in the principles which make a citizen, depends our power to obey. The individual should be a miniature of the republic. Sparta, a military democracy, made him a warrior, and nothing more. In Athens the development of the idea of the state as the perfect being embracing in itself the fulness of human existence, led to the idea of an education which brought every power into play and unfolded each man to the fullest possibility of his being. The beautiful as well as the true, the artistic as well as the philosophic, must form part of the environment which was to decide the bias and attitude of the child's life.

This emphasis on vital influence had its first result in imparting to the youth a sense of symmetry or proportion in his outlook upon life. It balanced his ideas of his life-work. The making of money—the earning of a livelihood—were not regarded as a man's vocation in life. They were mere incidental affairs through which men reached a position of independence which enabled them to perform their true work in life. This lay in what they were able to do for the state or its people. A man's vocation was thus determined, not by the mere physical hunger of himself or others, but by his obligation to the public and the service he could render towards the promotion of the general weal.

But the greatest result of such ideals of education lay in their forming the tastes of youth in the direction of the best. Man's preferences are really the judges that pass sentence upon him. He is ranked in the scale of intelligence and culture by his power to appreciate and to love the things of standard quality. The aim of these old Greek thinkers was to control the spiritual gravitation of human nature, giving it a bias and tendency towards the excellent and worthy everywhere. Therefore it was that from infancy the young Greek was surrounded by the noblest in art and sculpture and music, and by all the masterpieces of genius, until from that great moulding-vessel the young soul came forth stamped with a deathless love of beauty and truth and wisdom and ideality in manhood.

Here lies the test of our own education. These ideals, and such as these, must form part of the system which governs the training of the rising generation. These principles, and such as these, will produce the kind of men needed by the republic. The citizen must be largely the reflex of the state. If, in the divine plan of history, the mission of our land is to represent among the nations the idea of self-government—the sovereignty of the individual through obedience to the best wisdom and experience the human race has been permitted to achieve, in other words, through obedience to the majesty of moral law—then the main tendency to be stamped upon the character of our youth must be a tendency towards the appreciation of the best. A training whose leading aim is to fit them for the playing of their true part in the world's great life can never be confined within the narrow range of the three R's, or the power to crown their grammar and high school experience with a brilliant sequel at the university, nor even the ability to win fortune as successful men of affairs. Knowledge may be as easily the villain's tool as the saint's. It is an instrument that may be perverted to the cleverest scoundrelism as well as to righteous and honorable uses. The true emphasis in education needs to be laid upon the formation of taste and appreciation for the things that are worth while. It is a problem not so much of the manufacture of your human torpedo, as of the lodging within it of an automatic power of self-direction. Bestow the power to prove all things, if you will, but in order that they may cleave to that which is good.

The outlook upon life of many modern young men and women is lacking in breadth and fulness. The circle of youthful ambition is mostly the charmed circle of the millionaires. The motto stamped upon a dollar, *E pluribus unum*, is reversed in hope and imagination to *Ex uno, plura*—out of one, as many dollars as possible. Money is to Adam the wand of pleasure and power; to Eve, the recovery of her lost Eden. The worst point is reached when men feel that in making a million they have done a real life's work—have rendered a real service to the world, and may chant their *Nunc Dimittis* in ease for the remainder of their early career. As if the rolling up of golden dirt could be anything more than the rolling up of opportunity!

The Greeks thought out these things on better lines. The power of self-support or of an independent fortune lay in its enabling a man to render that real contribution to the common weal which forms his true life-work—so that, as a sculptor, his object might be art and art alone; as a writer, the stream of genius might flow without pollution by the thought of finance; as a statesman, the aim might be "the feeding of the people with a faithful and true heart and the ruling them prudently with all his power." The same spirit rang out from the voice of the first man in this nation when President Roosevelt called the young men of wealth and leisure to take up the service of the state without consideration of reward. The secret lies not in the teaching that money-making is wrong, but in the revealing it as only an incident in a broader work—the real life-work we do for all.

The root of all true education lies in the formation of a taste for the highest standards—a taste formed under the influence of the vital power of the teacher. To govern one's self means obedience to the impulse of the best. Germany has learned this, and is devoting her most serious effort towards the cultivation of appreciation. The artistic side receives special attention. The average young German is far ahead of the average young American in his love of things beautiful and inspiring in art and literature. His opportunities are, of course, greater, but his use of them is more conscientious. There is little danger in the Fatherland of a programme of grand symphonic music being caviar to the mind of the general public. The thermometer of popular taste among us seems to register a lower temperature than this—witness the way in which the lighter kinds of music, the flashy types of comedy, the ignoble plays, the mean and wretched villainies of the stage, the frothy spume of literature, are gobbled greedily by the army of the shallow-brained. The country's tax-bill for education amounts to hundreds of millions a year, and as soon as school is over that is the kind of stuff young people seem to prefer! Can such a system of discipline be regarded as a success? Do we not need to return to the old Hellenic conception that the mere giving of knowledge is a side-issue in comparison with the fixing in the soul of childhood of a bias and a bent towards the best—the standards, the things consecrated forever as ideal in the thoughts of the wise and good?

The reform here must begin with the teachers themselves. The work of sanctifying others through the truth demands first the sanctification of ourselves for their sake. Where the teaching profession is approached with the reverent feet of vocation, it ceases to be a mere profession, or a means of bread, or a passport into some easier mode of support, and begins to be recognized as an instrument through which our vital power can impress the nation with a hunger and thirst after the useful and the perfect. The fears and apprehensions whose shadow falls athwart the teacher's pathway vanish. Every day, as life advances, brings a fresh joy, for it brings a fresh revelation of the fact that the pupil values and loves his studies as finger-posts along the pathway to the best. Every year will deepen in the mind a conviction of the grandeur of the educator's work. The belief will receive daily and hourly confirmation that to educate on the plan of forming within the young spirit an appreciation for the highest that has been thought or said or done in the world, and of cultivating within it a habit of self-direction towards any form of standard excellence, is to accomplish a work of immense public value—one that will sooner or later win affection, respect, and confidence from the pupil, admiration and gratitude from the republic which we have so nobly served, and (best of all) the approval of our conscience and our God.

"THE COMMUNION OF SAINTS."

IN THE CREED the Catholic Church is offered for the acceptance of our faith as the first-fruits of the Holy Ghost—"I believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints." If it were only a visible organization with an earthly ministry and a congregation of human beings, no matter how vast, with magnificent buildings and much pomp and circumstance of ritual and worship witnessing palpably to its greatness, we should not expect to find the acknowledgment of it made an article of belief, for the senses would take cognizance of it as an accredited fact. It is because it is infinitely more than the eye can see or the ear receive, because from its divine origin and the indwelling of the Holy Ghost it contains a supernatural element which transcends the grasp of every earthly sense; it is for this that it calls for the exercise of our faith.

If we compare the whole Church to one long army on its march towards heaven, we can partially realize how a veritable union can and does exist between its various parts. Its members all serve under one Captain; are bound to Him by the one baptismal vow; all wear the same uniform—the white robe of His righteousness; all carry the same standard—the cross; all pursue the same aim—the conquest of sin; are all animated by the same hope of reward—the crown of life.

The leading columns of this vast host are far advanced on their way. Some have actually entered the heavenly city; others have disappeared below the earthly horizon, and are crossing the intermediate valley at divers degrees of progress and advancement; others are only beginning here on earth the heavenward march. But throughout all the lengthened procession there is a real sense of communion. They that are furthest on are conscious of those who are far behind. They that are behind in the rear are sensible of being drawn forward towards those that are in the van by a mysterious attraction. And so while some are constantly passing within the veil, and passing out of sight: and no voice comes back to tell us either where they are or what they do, the bond is never broken; the unity is still intact. Still we pray for them, and they pray for us and so we believe in "the Holy Catholic Church: the Communion of Saints."—ANTIQUARY, in the *Church of Ireland Gazette*.

DARWINISM: IN POLITICS AND IN RELIGION.

BY HENRY JONES FORD,

Professor of Politics, Princeton University.

VI.—WHAT IT IMPLIES.

DARWIN mentioned Aristotle as a forerunner in propounding his general idea as to the origin of species. He might also have mentioned Aristotle as a forerunner in propounding his general idea as to the descent of man, for Aristotle anticipated the Darwinian hypothesis when he declared: "It is clearly evident that the State is a creation of nature, and that man is by nature a political animal. The State is by nature clearly prior to the family and the individual, since the whole is of necessity prior to the part." It follows that man did not create the State; the State created man. Government and social control antedated the origin of the human species as such, and were the proximate means of carrying on the humanizing process. The individual (viewed as a person, and not merely as an animal) is an institutional by-product. The degree and quality of individuation have an essential connection with the nature and characteristics of the institutional system that happens to be the matrix of the individual. Man is born a human being and not a brute because he is born a political animal. By inductive reasoning Darwin confirmed the truth of the general principle that Aristotle affirmed.

Thus Darwinism supplies a determinant by which the diverse interpretations of Darwinism may be adjudicated. When we go to Darwin himself for his doctrine, we find that it cuts away the very foundations of the so-called science of sociology, which proposes to deduce schemes of institutional order from considerations of individual advantage. If Darwin's conclusions as to human nature be sound, there is no such science, and what pretends to be science is really an elaborate system of ideology, resting upon false assumptions. Sociology, as actually expounded, is such a vague, foggy, amorphous thing that the logical coherence that is required in any system to bring it within the scope of logical analysis is often lacking. Merely from consideration of its literature, Leslie Stephen was moved to remark: "There is no science of sociology properly scientific—merely a heap of vague empirical observations, too flimsy to be useful in strict logical inference."[1] The most coherent presentation of sociology as a science is probably that made by Leslie F. Ward, and he clearly perceives the incompatibility of its fundamental assumption with the views of Darwin and Aristotle, that man is by nature a political animal. Mr. Ward specifically dissents from both on this point, holding that man is not naturally social, and that the formation of society and the organization of government are to be attributed to rational appreciation of the benefits they yield. How, then, does Mr. Ward account for the exceptional development of the brain in the human species? He does not account for it at all. Speaking of the ancestral type of the human species, he says: "For reasons which we do not understand, the *genus* acquired a relatively high degree of brain development." Darwin accounts for the human brain as a development of organic structure under stress of social necessity. Since his time a mass of historic evidence has been collected in various lines of research confirming Aristotle's fundamental principle of political science and Darwin's naturalistic explanation of it.

Psychologists studying the phenomena of intellection have concluded that self-consciousness must be reckoned a social product. The "I" does not develop save in the presence of a "You." The laws of mental development thus indicate life in community as a condition precedent to the evolution of conscious personality—the distinctive mark of humanity. William Kingdon Clifford, in his essay on *The Scientific Basis of Morals,* gives a cogent explanation of the way in which the individual self emerges from the tribal self. In his *Cosmic Emotion* he describes the human mind as "an apparatus for connecting sensation and action, by means of a symbolic representation of the external world, *framed in common and for common purposes by the social intercourse of men.*" In his masterly essay on *Seeing and Thinking,* he shows in detail how the life of man in community has evolved the power to form general conceptions. "What has guided the process?" he asks. "Why, clearly *the use of them to society, and not the use of them to individuals.*" He remarks that "the whole of the evolution of reason is an attempt to pack into an exceedingly small box, the human brain, a picture of the enormous universe that is outside of it." No wonder, then, that that box should expand, and its contents be elaborated, under the operation of this process through the vast periods of time that have elapsed since the ancestral type of the human species was formed.

Professor Clifford obscured the significance of the process he describes by speaking of it as acting upon man, whereas his reasoning implies that the process has been the decisive influence in the making of man. He came close to a distinct affirmation on this point in his *Scientific Basis of Morals,* when he remarked: "But the process is not a conscious one; the social craft or art of living together is learned by the tribe and not by the individual, and the purpose of improving men's characters is provided for by complex social arrangements *long before it has been conceived by any conscious mind.*" The statements here italicized, deduced by a great psychologist from consideration of the subject-matter of his own science, strikingly confirm Darwin's conclusions, reached by induction from naturalistic data. Prof. Clifford shows that the human mind confronts us with an instance wherein natural selection, in Darwin's phrase, "acts on the individual, through the preservation of variations which are beneficial to the community."

There is ample evidence that this process has extended with the historic period. Primitive language indicates that the concept of individual personality is of comparatively recent origin. The late Daniel G. Brinton, in his *Essays of an Americanist,* remarks:

"You might suppose that this distinction—I mean that between self and other, between I, thou, and he—is fundamental; that speech could not proceed without it. You would be mistaken. American languages furnish conclusive evidence that for unnumbered generations mankind got along well enough without any such discrimination. One and the same monosyllable served for all three persons and both numbers."

Edward John Payne, in his *History of the New World Called America,* discusses this subject in minute detail. Considering the linguistic systems found among the American aborigines, and collating the facts with additional evidence presented by tribal languages in other parts of the world, he reached the conclusion that the nature of language characterizes it as the organ of group personality. Animals express ideas by sounds and have at command a great variety of sounds, amply sufficient to express individual states of sensation. The combination of sounds so as to express general ideas, thus adapting vocal communication to the expression of thought as well as of sensation, is not comprehensible save as a process initiated by the vital necessities of the community. Mr. Payne says:

"The fundamental personal conception is an 'our' or 'we' in which 'my' and 'I' are involved but not distinguished. It is collective; it regards certain human beings as forming a group, and this group as including the members. . . . . Language, we cannot doubt, arose within the group. Its first efforts then would probably express the relations of things and thought common to all members of the group at the same time; and these would be conceived, by each member, as affecting not merely himself, but all his co-members. Differential relations must in time supervene, resulting in the discrimination of personalities."

Anthropological research has found that the concept of self among primitive peoples is still that of the group rather than of the individual. The Rev. Mr. Fison, a missionary with abundant opportunity for intimate knowledge of the Australian aborigines, says: "It is the group alone that is regarded; the individual is ignored; he is not looked upon as a perfect entity. He has no existence except as part of a group, which in its entirety is the perfect entity."

Observations to the same purport have been made among savages in many parts of the world. Reclus, in his *Primitive Folk,* sums up the evidence by saying: "In opposition to the idea that the individual is the father of society, we suppose that society has been the mother of the individual. . . . . Everything leads us to believe that at the outset collectivism was at its maximum and individualism at its minimum."

Ancient law gives similar testimony. Sir Henry Sumner Maine, in his standard treatise on the subject, says that "law is at its basis a rule of conduct inculcated for the welfare of

[1] Presidential address at the annual meeting of the Social and Political Education League of England, March 1892.

the primitive group," and he remarks that "ancient law knows nothing of individuals. It is concerned with groups."

The discrimination of individual rights and relations is among the latest refinements of speech and of jurisprudence, and is still imperfect among many peoples—perhaps most peoples. The idea of group personality, even in the present age, has probably greater domination than the idea of individual personality. Percival Lowell, in his classic essay on *The Soul of the Far East,* holds that deficiency in consciousness of personal individuality is typical of the East, marking it off from the West. He says: "If with us the 'I' seems to be the very essence of the soul, then the soul of the East may be said to be 'Impersonality.'" He finds the geographic demarcation so distinct as to suggest that it is a cosmic arrangement. The matter, however, becomes more intelligible if it be regarded as an accident of the geographical distribution of State species. The sense of personal individuality is psychologically coördinate with the substitution of the individual for the group as the political unit. It is an indirect result of monogamy in the organization of the family and of constitutional polity in the organization of public authority. It seems to be a Western idea solely because the social order of Western states (the area of Christendom) is constituted on these principles. As Western ideas spread in the East, the Western process of thought is also initiated. Sidney L. Gulick, in his *Evolution of the Japanese,* notes that impersonality is strongly marked in the language by the lack of personal pronouns. But he goes on to say that with the adoption of Western political institutions, a sense of individuality is developing among the Japanese, and this is accompanied by linguistic development strengthening the resources of speech for expressing thought from the individual standpoint.

The facts of individual existence still testify that an individual of the human species cannot fully develop into a human being, except as a physiological unit in a social cluster. Detached from that position, and thrown wholly upon his individual powers of growth and development, if he survives at all, man relapses into the brute, despite the vast deposit of human capacity now made by heredity. Even the physical characteristics of man suggest the zooid, modified in its nature and conditioned in its faculties by the collective life of which it is a part. Man is conspicuously deficient in physical weapons of individual defense. Instead of fangs, he has teeth; instead of claws, a flat nail; and his whole body is weak, soft, and sensitive as compared with other large mammals. Thus his physical characteristics indicate that he has not developed on lines of individual competency.

Thus in whatever quarter Darwin's own process of inductive reasoning is carried, scientific research corroborates Darwinism as it is, and antagonizes the interpretation of Darwinism made by sociology. That pseudo-science is essentially a growth of fiction, such as always appears when attempts are made to deduce political and ethical institutions from the notion of inherent individual rights. As an individual being man has no more rights than any other animal; that is to say, he has none at all, but simply powers and capacities which operate on

> "—the simple plan
> That they should take who have the power
> And they should keep who can."

Man acquires his rights by discharging his duties, and he has no other source of rights. Hence human rights are wholly of social derivation and are dependent for their existence on social regulation and protection. This is a proposition which many sociologists might concede, not finding it incompatible with their particular version of sociology. As a body of thought, it has been made to include some sound knowledge, but when what belongs to civics, psychology, history, anthropology, archaeology, statistics, charity administration, or other specific sciences is taken away, there is nothing left that is true. Sociology is based upon false assumptions. Hence it is unwarranted in its deductions and unsound in its conclusions. Hence it is dangerous in its influence and unsafe in its influence.

IT IS GOOD to have nothing to do but to serve God; to have no loads to carry in the way of burdens on the conscience, none in the way of a sense of guilt, none in the way of estrangements with our fellows, nothing to do but to walk forward in life in the way of duty with a sense of the divine approval; this is happiness.—*Selected.*

Department of Social Welfare

Edited by Clinton Rogers Woodruff

THE editor of this department will be indebted for items of social interest, whether parochial, diocesan, or general. It is his desire to make this page the medium for news concerning the Church's activities along social welfare lines as well as of general information on the subject. He may be addressed at 705 North American Building, Philadelphia. He will also welcome suggestions and inquiries directed to making the department of the largest possible usefulness.

Y. M. C. A. INDUSTRIAL WORK.

The Young Men's Christian Association of Dayton, Ohio, has carried on an industrial work which has greatly increased its usefulness. Aside from the noon meetings for religious, educational, or social purposes, it has made a good opening in the development of relief associations. These are organized among the men of a given "shop," when desired, and are officered and handled by the men themselves. The shop owners and managers must of course be sympathetic, and, in every case thus far, have been glad to join the association. The organization is democratic in form of management and is not dictated to or by the shop owner. The best type so far require the payment of 10 cents a week dues, which entitles one to $1 a day benefits when sick, with death benefits of $25 to $50, according to the strength of the organization. In connection with the associations organized it has been found well to bring together the officers of as many of them as possible for discussion of the problems of the organization and with the view to securing some measure of coöperation among them.

Another line of development has been in the direction of supplying a noon lunch to take the place of the present cold lunch in a bucket, or the saloon lunch with unwholesome surroundings. Two kitchens prepare a delivery lunch at 10 and 15 cents that is put up and delivered into the shop to the men. This requires some coöperation from within the shop and permission of the management to undertake it. It is carried on as a coöperative enterprise.

In the words of the secretary in charge of the work: "To us it looks as though the usefulness and power of such things as relief associations and lunch rooms were quite intimately connected with the friendly relations established through the religious meetings, educational talks, etc. We have not tried to hurry things, but rather to do substantial work as we went. We have avoided everything that looked like patronage or charity."

A PATRIOTIC PROGRAMME.

THE Poughkeepsie Chapter of the Daughters of the American Revolution has directed its attention to current-day problems, and has invited the citizens of Poughkeepsie to attend and take part in a series of conferences in regard to civic affairs. Representatives of different civic organizations have consented to coöperate with the Chapter in carrying out such a programme. This Chapter has arranged these conferences in order to gain information in regard to what is being done elsewhere for civic improvement; also as an expression of a desire on its part to coöperate with other local organizations in planning for future improvements.

Among the questions which the Chapter asks are the following:

What are our civic opportunities and responsibilities as Daughters of the American Revolution and as citizens of Poughkeepsie?

What have our neighbors done about school gardens and playgrounds?

What have we done in Poughkeepsie?

What can we do in Poughkeepsie?

What is the ideal for the streets and parks of Poughkeepsie?

What is immediately practicable in Poughkeepsie?

How can each citizen of Poughkeepsie best coöperate with each other in serving the community?

What has been accomplished by the Probation Court?

What can the Probation Court do for Poughkeepsie?

The programme which the Chapter has prepared starts out

with the following appropriate quotation from the Fourteenth Amendment of the Constitution of the United States:

"All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside."

"CAROLINE REST."

A few weeks ago "Caroline Rest" was opened in West Chester county, New York, under the auspices of the New York Association for the Improvement of the Condition of the Poor. Endowed as a memorial to Mrs. Caroline Shrader, it is designed as a sanatorium for mothers with infants and as a school where, under the most favorable conditions, mothers of the poor will receive instruction in the duties of motherhood, in personal hygiene, the care of their children, and the right conduct of their homes. It was planned to meet the pathetic needs of that great number of poor mothers who are compelled to leave their beds within a week after child-birth, in order to return to the factory or to the care of the household, thus laying the foundation of a life-long invalidism.

The work at Hartsdale is supplemented in the city by the "Caroline Rest" nurses, who visit mothers before and after confinement, and through instruction and special care promote their health and that of their children. The experience of the "Caroline Rest" nurses has definitely shown that by protecting the health of mothers before the coming of the new life, it is possible greatly to reduce the mortality among infants under one year of age, of whom approximately 17,000 now die in Greater New York every year from causes largely preventable.

BRIGHTENING SCHOOL LIFE.

In considering what could be done for the young people of the town, in order that the children, looking back in after years, might feel that simply by reason of their being natives of Dunfermline, life had been made happier and better, the claims of education could not be overlooked. In this connection the trustees, while seeking in various ways to coöperate with the educational authorities, have been careful not to undertake duties which properly belong to these bodies. Their aim has been to do something towards brightening the school life of the children, and, at the same time, to provide them with certain special privileges and opportunities whereby they might be able to equip themselves more fully for their calling in life. Prominent amongst the schemes which have been undertaken with this object is that of the educational excursions which the school board has, for a number of years, been authorized to carry out; the cost being defrayed by the trustees.—*From the Report of the Dunfermline Trustees.*

ONE hardly expects to be referred to South American cities for successful instances of municipal advance or for examples to be followed in the United States, and yet such is the case in more directions than one. The latest to be brought to our attention is the one involving the municipal tenant houses to be erected in Rio Janeiro, the capital of Brazil. Our consul-general there, George E. Anderson, writes that the efforts made by the government of the federal district of Rio Janeiro to provide sufficient acceptable housing for its working classes, which led the municipality itself to construct a number of tenement houses a year ago, have led to the letting of a contract by the ministry of public works for the construction of the necessary supply of houses, the number provided for being a minimum of 800, and a maximum number of 4,000 houses, the exact number to be determined as the enterprise proceeds. Four types of houses are to be constructed. One is to accommodate three persons and to be rented for $7.50 gold per month; the second to accommodate five persons, at $13.50; the third to accommodate seven persons, at $18, and the fourth to accommodate ten persons, at $24. The contractor will be allowed entrance free of all duty for all material covering fifteen years, exemption from local taxes for the same period, the power of condemnation of private property for the sites of such houses, and similar privileges. The full complement of houses of the two smaller classes must be completed within two years.

THE CHURCH, in the opinion of *Christian Work and the Evangelist,* has begun the battle which is to transform our cities from centers of vice and iniquity into what God would have them become. St. John saw the city of God descending out of heaven on earth: it has taken the Christian world many centuries to understand the meaning and become obedient to this heavenly vision, but now, men and women, more or less, are coming to realize that the earth as well as heaven is God's throne, and that it must be made fit for His presence. Who would not wish to see his own city cleaned and purified, socially, morally, and politically? God will lend His help toward this end to all who seek to establish His rule and His law.

"Blessed are they who do God's will and keep His Commandments. These have the reward of the right to the tree of life and may enter in through the gate to the heavenly city."

HERE'S a statement from the Church's City Mission Society in Philadelphia, which affords a fine illustration of what the Church is doing to an increasing degree in our great centers of population:

"It is the mitigation of the rough and hard spots in the lives of the poor that at first gives the Church a hold on them. The City Mission has made this the object of its work. The care of sick; direction of homes for consumptives; maintaining a farm for the convalescent; providing food, clothing, and fuel for the poor; giving free holiday dinners; distributing pasteurized milk; visiting inmates of homes, asylums, hospitals, prisons, almshouses, and other public and private institutions; sending children into the country for outings; burying the dead; finding employment for those out of work, and the direction of many other similar charity branches of the society's activities, form one immense effort toward the betterment of mankind, first physically, but ultimately spiritually."

IN A WAY Governor Hughes has taken the place of Theodore Roosevelt in expressing and enforcing elementary truths in a manner to command public attention. Here, for instance, is an excellent sample of his facility in this direction:

We must have efficiency; that is to say, we must insist that those things which are comprehended within the duty of the office, and upon attention to which the welfare of the people depends, shall be done, and that the community shall not be mocked by counterfeit administrations. To this end we must constantly labor, and by seeking to enlarge the interest of the people in the workings of government, by popularizing methods of selection of candidates, by aiming in all departments to secure the best service, and by holding all officers to a strict accountability, we may hope to come more closely to a realization in practical administration of the democratic idea of office.

THE Methodist Federation for Social Service has issued a series of pocket leaflets treating such subjects as "How to Organize," "Suggestions for Industrial Service," "The Church and Social Problems," "The Methodist Church in Organized Charity."

The Christian Social Union of the Episcopal Church has a long series of carefully prepared pamphlets dealing with all the more important phases of the social problem. A list of these pamphlets and fuller information concerning the work of the Union can be had of the secretary, the Rev. A. J. Arkin, Indiana and Livingston Streets, Philadelphia.

HERE ARE some lines from a contemporary poet well worth the thoughtful consideration of the impulsively charitable:

I gave a beggar from my store
Of well-earned gold. He spent the shining ore
And came again, and yet again, still cold
And hungry as before.
I gave a thought, and through that thought of mine
He found himself, the man, supreme, divine!
Fed, clothed, and crowned with blessings manifold,
And now he begs no more.

THE Wisconsin Free Library Commission has issued a Comparative Legislative Bulletin (No. 19), which deals with "Tenement House Legislation, State and Local," that social workers will find most helpful. It was prepared by Ford H. MacGregor and discusses intelligently "Fire Provisions," "Light and Ventilation," "Sanitary Provisions," "Building Regulations," "Adminstration and Enforcement and Approval of Plans."

CINCINNATI'S Council has passed an ordinance regulating the street work of children. Boys under ten and girls under sixteen are altogether forbidden from engaging in street trades, and boys between ten and sixteen must have permits, evidenced by a badge.

IT IS INTERESTING to note that in a recent appeal of the Legal Aid Society of Philadelphia five out of the seven leading lawyers who signed it were Churchmen.

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*Old Testament History, from Joshua to the Death of King Saul*

BY THE REV. ELMER E. LOFSTROM

THE CITIES OF REFUGE.

FOR THE SEVENTH SUNDAY AFTER TRINITY.

Catechism: Fourth Commandment. Text: Ps. 91:2. Scripture: Joshua 20:1-9.

IN the outrages perpetrated by the "Black Hand," and the "Vendetti," and in the bloody family feuds which sometimes break out even yet in portions of this country, we find relics of the old primitive idea of vengeance. In these modern survivals the custom has much degenerated, but they keep alive the idea that revenge is a personal matter. In the manner of the olden time, the custom still survives to a certain extent, we are told, in the orient. That is because the people who practise it have not advanced beyond a primitive civilization. It is a custom which belongs to the race in its childhood.

Before society was organized sufficiently to exercise police powers properly, it was natural that these should be exercised by the people. Each man guarded his own property, and in case a man was killed, the duty of avenging his death fell upon the next of kin. Human life is sacred, and no one, even the man himself, has a right to take life. From the beginning every safeguard was thrown around it. To Noah the law was given: "Whoso sheddeth man's blood, his blood shall by man be shed."

The custom of the avenger or "goel" grew up and had a well defined procedure. The nearest kinsman was the representative of the family. It was his duty to see that the rights of the family were not violated or disturbed. If land had been lost, it was his duty to redeem it (Lev. 25:25). If a member of the family had become a slave, it was his duty to ransom him (Lev. 25:47). If his brother died, he was to marry the widow (Deut. 25:5). Provision was made for transferring the duty of the goel from one man to another, as is shown by Ruth 4:1-12, which describes what was probably a development of the custom mentioned in Deut. 25:7-10. Among the other rights of the goel was that of holding to account the man who had killed his brother. Wherever he could find him, he had the right to kill him.

But this custom needed safeguards, and these were provided. Every man who kills another is not equally guilty. The man who hates another and plans deliberately to kill him is a murderer, and has forfeited his right to live. But the man who kills another accidentally, not meaning to do so, is not guilty of murder. Human life, however, is such a sacred thing that even when taken accidentally the man must be formally cleared. The custom early grew up, therefore, of recognizing the right of sanctuary. When a man had killed another accidentally he fled to the altar of God, and the goel had no right to kill him there. He must present his case before the elders, and they would decide as to his guilt. If he were really a murderer, they would deliver him to the goel. If not, his life would be spared, although usually he had to remain "in sanctuary." Thus men were taught to be careful of killing another, even by accident.

During the wilderness journey, and as long as the tribes lived about the Tabernacle, that served as the place of sanctuary (Ex. 21:12-14). Now, when the tribes had been assigned their portions in the new land, the Tabernacle was not within easy reach of all the people. Moses had commanded, accordingly, that when this settlement should have been made, cities of refuge should be provided, so located as to have one within easy reach of every part of the land (Deut. 19:1-10). Joshua carried out these directions by selecting six cities of the Levites, which were designated as such cities of refuge. The cities chosen were Hebron, Shechem, and Kedesh, west of the Jordan; Bezer, Ramoth, and Golan, east of the same. A glance at the map will show that they were so chosen as to have no place more than thirty miles away from a city of refuge.

From rabbinical tradition we learn that the roads to these cities were kept in good repair at all times, that they were at least fifty feet wide, that all rivers were bridged, and that at every cross-road a guide-board was placed pointing the way to the city of refuge. Two men ran with the refugee to help him, and in case he were overtaken by the goel, they would try to persuade him to permit the offender to have a legal trial. The gates of the city were always open to a fugitive, and the trial before the congregation and elders determined his guilt or innocence. When the high priest died, all who were in the cities of refuge were pardoned.

The Gospel of Jesus Christ has introduced a higher dispensation. We learn therefrom that there is no room for private revenge. God alone can know all and so judge aright. The sacredness of human life is safeguarded by recognizing the right of society as a whole to take account of crimes, and through the courts, every man is given the protection offered by the cities of refuge. The state, which acts as prosecutor, seeks only to administer justice, and the idea of vengeance is put away. The Gospel bids those who have been wronged to love their enemies, and to pray for them.

When we pass from the human law to the divine law we find ourselves in the position of the fugitive on the way to the city of refuge. We are sinners who have violated the law of God. Our only hope lies in fleeing for sanctuary to the Saviour, who has provided in His Church a refuge for sinners. The fugitive lost no time in getting into the city of refuge. Until he did so, his life was forfeited and might be claimed at any moment. All were eager to help him into that place of safety. If we have not yet been baptized into the Body of Christ, we should lose no time. If we are members of His Body and are not living up to our privileges, we are in the position of one who has strayed without the walls of the city of refuge. We all have the chance to direct others to the place of refuge. Eternal life is there for all who will go for it. Shall we let any one miss it because he does not know the way?

As a matter of history, it is interesting to know that in earlier days of the Christian era, when justice was not so impartially administered as now, Christian churches became places of "sanctuary" to which the guilty might flee for protection. In some of our old English churches there may still be seen on the door a "sanctuary ring." Durham Cathedral has one. Others may be seen on the door of the Church of St. Thomas a-Becket at Lapford, North Devon, and on the door of the Church of St. Alphege at Solihull, in Warwickshire.

ALL THINGS WORK TOGETHER.

BY MARIE J. BOIS.

YES, all things work together for good to them that love God; even the saddest, the bitterest trials have their purpose in our lives. At first it is hard to understand why a certain bitter cup should be given to us to drink, and, were it possible, we would turn away from it and leave it untasted; but, willingly or not, we must drink it, in whatever form it is presented to us. It may have been an unkind word from friend or foe; it may have come in the mail under an innocent looking envelope; utterly unexpected it has come, stirring up suddenly

"Passion's fierce and stormy gales."

The conflict is upon us, the powers of darkness are around us, and, for a while, it seems as if the fight is a hopeless one; for within, "self" is in league with the enemy, clamoring for its rights, longing to avenge the wrong inflicted upon it. Almost would we surrender without a struggle.

But the angel of the Lord encampeth round about them that fear Him and delivereth them. The battle may be long, and the renewed assaults of the enemy may leave us in a dazed condition of sore weakness; but it is then that the truth of that wonderful saying dawns upon us, When I am weak then I am strong. In our helplessness before the furious onslaught of hot and bitter resentment, we stretch forth our hand groping for aid, and they encounter His hand; we lift up our eyes and they see His cross; and His voice falls upon our ears, "Fear not, for I am with thee."

And, the battle over, we fall exhausted but victorious at His feet, whispering, Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

"THE THOUGHT of fellowship with the Father in Christ gives a new dignity to all that we think and say and do. It places 'as unto the Lord' over our meditations, our labors, our amusements. Each day as it passes is not only a fragment of a temporal life, but also an element in our eternal life, which is beyond time."—*Bishop Westcott.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

AFTER THE SALOON.

To the Editor of The Living Church:

IN your issue of July 3d Mr. Nevitt of Henry, Ill., opens up a question of the gravest importance, a question of probably more importance than many will realize. In southern Illinois, especially in the mining districts, nearly all the saloons have been voted out, much to the advantage of the business men in these towns, but in none of them has there been any attempt to put anything in their place. In towns where there are large numbers of unmarried men who have no home but a boarding-house—and a boarding-house in the mining camps is not a pleasant place—the men have no place to go to after the work in the mine is over and on days when the mines are not working, and these have been very frequent this past year. As a result they are loafing on the street corners. In one place of nearly 10,000 people there are four clubs, which are in reality nothing more than saloons. What should be done is to establish free reading rooms in all places where the saloons have been voted out. The men would go to them and would thus have a loafing place and a place where they could meet their fellows and at the same time have entertainment. But while it would be a grand work for the Church and would in that way bring her into touch with the men, the working men, yet where is the money coming from? It would require money to pay the rent, to furnish the reading matter, and to pay an attendant. Andrew Carnegie gives large sums for libraries, but my experience is that the workingmen do not take advantage of them, because they are crowded out by those who are better dressed. In two places I have had magazines sent to the home of a miner, and when the people in the camp learned that the magazines were there and to be had for the asking, they were not backward in asking. A reading room, with coffee and tea in the winter and lemonade and cooling drinks in the summer, would take the place of the saloon. But the sale of these drinks would not pay the expenses; and so the question arises, How is the expense to be met?

W. M. PURCE,
General Missionary, Southern Illinois.

SLAVES OF THE BOOK.

To the Editor of The Living Church:

THE obvious answer to your correspondent's criticism of the clergy for being bound to their book is that they are bound to its use. In the meaning of his words there lies hidden that strange craze for extemporaneous utterance which falls foul of written sermons. I regret personally that I am so poor a reader of MS. sermons that I am compelled always to preach from notes only, and they are often a hindrance. A read sermon surely has its place where a service is read. I am convinced that many a long-suffering congregation would be vastly better off in the way of instruction if their clergy only had the courage to learn how to write and read sermons. But the reason why so many priests are seemingly bound to their books is to be found in their early Church associations. Memory for words is formed in childhood. A large percentage of our clergy are converts, whose childhood was passed outside her charmed circle. They dare not rely upon a memory so late trained. Others, like myself, have learned the sentences of committal, for example, from the English Burial Office. The absolution's solemnity is not affected by reading or by recitation from memory. It depends upon the solemnity which the priest feels himself and expresses with more or less art in his reading of the words. The man who firmly realizes his priesthood need never fear criticism for his limitations of memory. God gave him some gifts and withheld others. Let him use the abilities he has, cultivate what others he can, and never repine for lack of those which God has not granted him. For his is a divine and not merely, nor primarily, a human ministry.

Very truly yours,
R. B. NEVITT.

To the Editor of The Living Church:

MAY I have a few lines of your valuable space to speak a word in commendation of the suggestions offered by the Rev. F. C. Smith under the title above written and appearing in your issue of July 3d?

One of the requirements of the Masonic Fraternity is that the officers of the lodge be word perfect in the ritual, not only in the giving of the secret work, but also in imparting that which is monotorial. The men who occupy the chairs in a lodge come from various avocations in life. Most of them are busy men, yet they esteem it a privilege, when elected to office, to master the work so that it can be communicated without a book. Only those who have witnessed the work under this requirement can appreciate its impressiveness.

There is no reason why the clergy should not attach as great importance to the services of the Church, and certainly the effort put forth to become word perfect in the offices of the Church is rewarded by the results. Greater attention is manifest upon the part of the listeners, while at the same time all the powers of the officiant's mind are alert and absorbed in what he is doing.

It was from hearing the present Bishop of Sacramento deliver portions of the liturgy without the aid of a book that I became a convert to the oral idea in the performance of the Church services. Only yesterday I delivered the burial office *in toto* without a book, as has been my custom for years. Several of those present afterwards remarked it was the first time they had heard the Episcopal service rendered without a book, and how impressive it might be made if the custom was universal. There are at least portions of the other offices of the Prayer Book that might be mastered with a little skill by every priest of the Church if he would take the trouble.

It is of the very greatest importance, however, that the officiant has the matter letter perfect before he attempts to deliver it in public. A mutilated oral service would doubtless be worse than a poorly read one.

Los Gatos, Cal., July 7, 1909. HUGH A. R. RAMSAY.

STATEMENT FROM THE BISHOP OF ARKANSAS.

To the Editor of The Living Church:

A KIND friend has called my attention to the distressing fact that the passage in the reprint of my council address entitled "Great Problems, Local and General," relating to THE LIVING CHURCH'S treatment of me does you a great injustice. I have looked into his representation and am deeply chagrined to find that it is only too true. The highly regrettable passage is found on page 35 and reads as follows:

"Reports of the Cuyahoga Falls and Elyria addresses seem to have been sent to THE LIVING CHURCH, and instead of publishing them the editor apparently made them the text for an editorial criticism, which put my plan in an unfavorable light, and incidentally reflected upon the loyalty of its author to Catholic principles, as they are set forth and expounded by that journal.

"As this editorial was calculated to discredit the plan for Church unity which I was advocating, and as I feared that it might cause a falling away on the part of the missionary benefactors of the diocese of Arkansas, I considered it to be a duty to answer it by asking the editor to publish a carefully worded statement of my proposal respecting the local adaptation of the historic Episcopate, provided for in the fourth article of the Chicago-Lambeth Quadrilateral. He consented to publish such a statement. But when it was sent in he held it until he could prepare an editorial answer to it, which occupied twice as much space as my article, and which not only put the plan for bringing about the federation between the orthodox Protestant Churches of this country and of the world in the harmful light of disloyalty to the Church, but sweetly stamped it as 'The Devil's Plan.'"

The statements that the editorial which was the occasion of my sending you the article concerning my Interdenominational Plan for the bringing together of the Orthodox Churches contained a reference to me, and that you in your editorial on that article occupied twice as much space as I had taken, are not true. This humiliating confession should be made also of the representation to the effect that you identify my plan with the devil's. For, though it may be possible so to construe what you say as to afford some ground for my statement, yet such an interpretation is not at all necessary. I should have been charitable enough to have given you the benefit of the doubt.

My explanation of these almost unaccountable blunders is the fact that I wrote rapidly under high pressure and did not

afterwards verify my statements. I, therefore, beg hereby to recall the passage, to ask you to forgive me, and to make my humble apologies to the readers of THE LIVING CHURCH.

WILLIAM M. BROWN,
Bishop of Arkansas.

[The Editor very gladly accepts the Bishop's apology, which, indeed, need hardly have been given, though it is quite true that each of the references to THE LIVING CHURCH contained in the extract cited by the Bishop proves to be incorrect on careful investigation.—EDITOR L. C.]

THE MISSIONARY SITUATION.

To the Editor of The Living Church:

THE article on "The Missionary Situation," by Mr. Francis A. Lewis, in your issue of June 26th, furnishes much food for thought to all who are interested in missions.

Although progress has been made under our present system, it has not been so successful that we need hesitate to consider a better one if such can be found, as the serious condition of the treasury at this time bears witness.

The plan of making a specific diocese responsible for the support of a specific district, for a term of years, as proposed by Mr. Lewis, would seem to have most important and obvious advantages, the diocese being, of course, consulted as to what field it would undertake, as suggested in your editorial.

Under this arrangement the diocese could become fully informed as to the needs and opportunities in the comparatively small area for which it had assumed responsibility; a close and brotherly relation could be readily fostered between the clergy of the diocese and those in the field dependent upon it; the closer relation would lead to interchange of visits, perhaps to occasional exchange of work, temporary or otherwise, between the clergy of the two fields, to the great advantage of both, and missions would speedily become to the people of that diocese a concrete and living reality instead of being a vague abstraction, as they now are to most of the people of the Church.

There is little doubt that a diocese would work harder, and with very much more heart, to meet the needs of a district with which it was familiar, and which it knew depended directly and solely upon its efforts, than the same diocese now works to raise a cold sum of money which it has been asked to contribute.

The close contact engendered between the two fields would result in knowledge, interest, sympathy, and sense of direct responsibility, to the equal blessing of the missionary field and of the Church at home.

There would be difficulties in working out this plan in detail, but I see no reason why these should be insuperable, and I hope that the matter may receive very serious consideration.

WILLIAM T. MANNING.

THE APPOINTIVE AND THE VESTRY SYSTEMS.

To the Editor of The Living Church:

THE letters thus far quoted express, with few exceptions, a serious discontent with the working of our vestry system. The dissatisfaction of the clergy on its account is, I believe, well nigh universal. And not a few of our most experienced laymen feel as they do. A belief that there is no hope of a change accounts for the fact that the discontent is not more generally expressed. That there is much that is wrong in our organization as a Church is painfully and universally realized. Why is the Episcopal Church nearly everywhere the smallest? Why is it surpassed by sects that have started long after this Church was in the field? Why is it found almost exclusively in large towns and cities? Why is its pulpit seldom bold and independent? Why are our rectorships so short and interrupted by long and demoralizing vacancies? Why do our clerical changes cause so many heart-burnings and alienations among the laity as well as among the clergy? Why have we a list of more than 700 non-parochial clergymen not reported as having any regular clerical work? Why have we as a Church lately dropped to the seventh place numerically in the list of religious denominations, lower, relatively, than ever before? Why have we so few seeking the ministry? Why was our net gain in ministers only two, last year? Why have we so many deposed from the ministry "for reasons not affecting moral character"? Why does the great American people, ever apt to recognize and adopt the best in everything else, so long fail to appreciate what we fondly believe is the best of all the Churches? Why should the missionary spirit be lower with us than it is in Churches which we fondly imagine far inferior to ours in authority?

True, we cannot attribute our shortcomings to the Vestry System alone. True, this Church has many reasons for self-congratulation and devout thankfulness, for its influence for good, for the number of noble characters it has trained for conspicuous usefulness, and for the zeal and devotion of the faithful within her pale.

But many of us charge on the Vestry System a certain number of these evils, and believe that a modification could be made which would be a decided improvement. We do not complain that the vestries are to blame, any more than the clergy, but we believe that our present plan of calling, supporting, and of disposing of the clergy is unfortunate to all parties concerned. It tends to make cowards, weaklings, and vagabonds of the clergy, to check and, in cases, to forbid absolutely their duty to missions, to alienate the laity from each other in their troubles about their ever coming and going rectors (a cause of the long weakness and ruin of many a promising parish).

The American is the only historic and apostolic Church that disposes of the clergy as we do. We believe that the standard of morals through our entire nation is materially lowered by the subordination of the clergy to the laity through our system. This system is quite as different from the method of the primitive Church as is the Papacy, or as is the oppressive union of Church and State in England. To it we ascribe much of our worldliness, parochial selfishness, and exclusiveness, lack of interest in missions, and that lukewarm standard which suggested Macaulay's remark that "There is no room in the Anglican Church for enthusiasm." If enthusiasm means "God inside," a Church which has, or seems to have, no room for it, is seriously discounted.

The reform desired is to restore to the Bishops their original power of placing their clergy and of supporting them through the diocesan treasury. And this, not to deprive the laity of choice as to a rector. If the Bishop should send to the vestry of a vacant parish the names of three clergymen, and the vestry should present these names to a meeting of all the voters in the parish, the laity would have more of a voice in their self-government than they have now; and while the Bishop would enjoy the power of mission, the clergy would feel that they were sent and accepted rather than called.

The missionary district of Kearney has this plan, and it works well. Add to this the payment of all clerical salaries from a diocesan fund, and we should return to primitive and Catholic practice.

To despair of our laity ever accepting such a change is to entertain a very low opinion of their zeal or intelligence. In secular matters they are perpetually conceding to some central authority, powers they previously exercised, as in the great trusts, and as was done when the several states gave up some of their rights to the federal government for a common advantage. The convention of Ohio this year did a similar thing in surrendering to the board of trustees of Kenyon College some powers it had shared with that board.

Then as to a central fund for the clergy, it would compare with the federal, state, or city treasuries from which the officials are paid.

That our laity might consent to the proposed changes may be hoped from the high character of our delegates to our Church conventions, who are carefully selected from the vestries, which are as carefully elected. Let such men have these considerations fully presented and considered in conventions, and they will be as likely to adopt the best, as they were in the matter of our Hymnal and the alterations in the Prayer Book. *Nil desperandum.*

And so I yield to the others who may feel disposed to prolong this discussion, hoping that it will also be brought up in all our conventions. As the late beloved Dr. Worthington, rector of Grace Church, Cleveland, Ohio, proved in his pamphlet on this theme, this reform would be an "improvement for the Bishops, the clergy, and the laity."

Thanking you for your editorial courtesy, in sparing so much of your valuable space to these letters,

Yours for every possible return to full Catholicity,

W. C. HOPKINS,
In Charge of St. John's, Toledo, Ohio.

WOULD YOU, indeed, have Christ's kingdom advanced? Then let Him be thy King; first give Him thine own heart, and then try to win for Him many more.—*Selected.*

LITERARY

THREE RECENT BOOKS ON THE ATONEMENT.

Anselm's Theory of the Atonement. By George Cadwalader Foley, D.D. New York: Longmans, Green & Co.

The Atonement. By James Stalker, D.D. New York: A. C. Armstrong & Son.

The Precious Blood of Christ. By B. W. Randolph, D.D. New York: Longmans, Green & Co.

Of these the most serious and important is that by Dr. Foley. The author's purpose is not to present a constructive view of the Atonement; it is rather to provide "a critical and historical study of the claim that the Reformation dogma is the Catholic doctrine." But to supplement this negative purpose—for he finds this claim untrue—he desires to show "the identity of the great Christian fact through all the mutually contradictory explanations." "For the continuity of belief in the fact of Christ's redemption is more essential than the persistence of any ideas about it whatsoever."

The method of the book is admirable. After a short introduction Dr. Foley examines in sufficient detail the patristic teaching concerning the Atonement. The Fathers accepted the fact of the Atonement, but they were not much concerned in formulating theories respecting it. The position of Augustine is interesting and important, because upon his writings as a foundation theologians of very different views have erected their systems. "The High Sacramentarian and the Calvinist alike appeal to him, because he combined the characteristics of both of his predecessors, and the two tendencies were not harmonized. Tertullian was dogmatic, Cyprian was ecclesiastical, Augustine was both. So the adherents of contradictory theories of the Atonement try to find in his contradictory statements the basis for their own convictions." Anselm "made use of all the factors of the Augustinian theology, . . . but . . . at the same time he was the first of all to frame a *theory*, both of the necessity of the appearing of the God-man and of the necessity of His death" (quoted by Dr. Foley from Professor Harnack). The author then takes up the Anselmic theory itself, pointing out its connection with certain ecclesiastical usages and legal conceptions which prevailed in Anselm's time. The argument of the *Cur Deus Homo* is summarized in a few pages. Then follows a criticism of the theory, in which its value as well as its defects are clearly indicated. "Its chief merit is that it dealt the death blow to the ancient immoral notion that man was the devil's lawful prey, and that the slaveholder's claims must be met before the ransom is complete." But there are three main defects in Anselm's doctrine: (1) "It is wholly outside of the teaching of the Scriptures"; (2) "The theory fails even as an abstract and rationalistic explanation of the Atonement"; (3) "It is external and institutional." Though some of the Schoolmen agreed with Anselm at single points, nevertheless his theory as a systematic whole failed to impress deeply his contemporaries and immediate successors. However, the idea of satisfaction, which is fundamental in Anselm's thinking, became a controlling factor in the Reformation doctrine of the Atonement. Hence, with certain important differences and with some characteristic additions, the doctrine of Anselm has formed the basis of Protestant theories of the Atonement down to the present time. Beginning with the Socinian attack upon the Reformers' restatement of the doctrine, Dr. Foley notes the rise of the modern reaction against the Reformation teaching—a movement which "has continued until it has grown to the proportions of a revolution in our own age." To illustrate this tendency, the author has added an appendix, in which are quoted the views of over sixty modern writers concerning the Atonement. These quotations represent many phases of theological thought and are in themselves a striking testimony to the modern interest in this subject. "The tendency seems to be, on the whole, to lay stress on the *fact* that we are reconciled to God through the sacrifice of Christ, with no attempt to define precisely its method or to dogmatize about it or even to insist that any understanding of it as needful. The love of God is made primary and fundamental, inclusive of His righteousness, and a far more splendid and rectifying attribute than what has been called 'a desire to be willing to forgive.' The judicial is completely superseded by the ethical, and the Incarnation resumes its ancient power of interpreting the work of Christ. Instead of employing the words suggestive of some particular method of atonement, we are reverting to Sacrifice, Redemption, and Reconciliation as being Scriptural and so best descriptive of the fact." In the last section of the book we have an estimate of the value of the *Cur Deus Homo*. Anselm's virtues and faults were those of Scholasticism. His treatise is original and systematic, but in spirit and method it is wholly unscriptural. However, by bringing men's thoughts back from the devil to God and by unintentionally emphasizing the personal and individual element in religion, Anselm rendered great service to the Christian Church. Hence, his classic treatise is very important historically, but in itself it possesses little permanent worth.

Dr. Foley's work is based upon the sources and is enriched with numerous references to the best modern authorities. The task has been executed in the spirit of scholarly research, and in the opinion of the reviewer Dr. Foley has made a substantial and permanent contribution to the study of the doctrine of the Atonement.

Dr. Stalker is a well-known writer on theological subjects, and one turns with interest to his lectures on the Atonement. The method of his study is essentially sound. Recognizing that every Christian doctrine of the Atonement must be built upon the New Testament foundation, the author seeks first to make clear the position occupied by the death of Christ in the New Testament presentation of Christianity. From this vantage ground one must look both backward and forward—on the one hand to the Old Testament institutions in which the death of Christ is foreshadowed, and on the other to the world of modern thought in which we live. Hence, the three lectures of which Dr. Stalker's book consists are appropriately entitled "The New Testament Situation," "The Old Testament Preparation," and "The Modern Justification." "Christ's profound sense of the sin of all men, His identification of Himself with the race by whose members it had all been committed, and the pain He suffered in consequence—these undoubtedly formed a large element in His Atonement. Not only so; but His Atonement reconciles because it produces repentance in others." "Repentance is a most interpretative word, combining both the reconciliation of God to man and the reconciliation of man to God, as a true doctrine of Atonement must. God is reconciled when Christ offers, on behalf of the race, a representative and universal repentance." "The virtue of this mode of conceiving the Atonement is that, at many points, it is touched by profound and tender human analogies; and, I am persuaded, it is along this line that the reconciliation of the modern mind with a doctrine at which it has often stumbled must be endeavored."

Dr. Stalker has given us a fresh and spiritual study of the Atonement from the evangelical point of view, and his work is to be commended to the interested layman as well as to the professed student.

The last book to be noticed is a small volume by the principal of the Theological College at Ely. Dr. Randolph believes that "the characteristic feature of Christianity is the doctrine of the Cross," which is found only in the Christian religion; and yet the Incarnation is more fundamental, for without this the Atonement has no significance. "It is of very great importance that, in our recoil from crude and even 'repulsive' and 'immoral' teaching about the Atonement, we should not be betrayed into casting away what is of the very essence of the Apostolic deposit of the Faith." The writer starts from the fact of the Atonement as a datum of the Christian faith, and, after noting that various theories of the Atonement have been held from time to time, he proceeds to state the Catholic doctrine on the subject. "His work as Reconciler is to make propitiation by satisfying in our nature the divine law of holiness, so redeeming man from the power of sin and reconciling him to the Father." The Atonement is closely related to the Eucharist. For, although "the Sacrifice of Calvary can never be repeated," nevertheless "it is ever being pleaded by our Blessed Lord in heaven. What He does 'openly' in heaven His Church does mystically and sacramentally on earth."

The Catholic teaching on the Atonement is stated, but no attempt is made to adjust it to modern thinking.

WILLIAM H. P. HATCH.

MISSIONS.

The Why and How of Foreign Missions. Arthur Judson Brown. Churchman's Edition. New York: Domestic and Foreign Missionary Society.

This valuable book was favorably noticed in THE LIVING CHURCH, February 20th, last. The edition then in hand was published by the Young People's Missionary Movement of the United States and Canada. Its second chapter, on Foreign Missionary Administration, dealt with the methods generally prevailing among all denominations of Christians. The new edition called "The Churchman's Edition" is published by the Domestic and Foreign Missionary Society of the Church. This republication has been made possible through the courtesy and kind permission of the author and the Young People's Missionary Movement. Slight changes in phraseology have been made here and there throughout the book; but the chief change is in the re-writing of the chapters on "Foreign Missionary Administration" and "The Native Church" for the purpose of presenting the details of our own manner of working. This work has been well done by the Rev. Everett P. Smith, Educational Secretary of the Church Missionary Society. The value of the book is indicated by this adoption and adaptation, the aim being to apply the principles and incentives admirably presented in the original edition to the special inspiration and instruction of our own people. The substituted chapter shows clearly how conscientiously the business of our Missionary Board is conducted. And the chapter on the Native Church draws its illustrations from our own special fields of missionary activity. Every one can read the book with profit to himself and to the great cause.

WHERE HE FOUND HAPPINESS.

By Helen Adair.

HE had lost his way. As he sat there by Life's dusty highway, all travel-stained and worn, one could scarce recognize him as the fair-haired, sunny-hearted lad that had, a comparatively short time before, started out so confidently on his quest for Happiness.

He had already seen the fair goddess at a distance, and even had succeeded in getting near enough to hear the soft rustle of her shimmering robes, and to take one look into her glorious eyes; then she had faded from his life. Find her he must, for that one look had filled his being with longings that could never be satisfied without her. Bent on securing her before he returned, he started in pursuit, asking different ones if they had seen her, and if they knew which way she had gone. Some told him to go one way and some another.

One showy creature in a velvet gown, fringed with gold dollars, and with diamonds in her hair and costly jewels flashing from every part of her person, told him to follow her and she would take him to Happiness. He followed her faithfully day and night, scarce stopping a moment for rest or refreshment, until his health was shattered and his mind well-nigh crazed; then, she played him false as they passed through a certain street, noted for its robberies and suicides, and took up with someone else, leaving him to get out the best way he could.

He then sought her in the ballroom, the theatre, and the concert-hall, but found her not. He visited the great places of learning, and the temples of glory and fame, and also took a long journey out to the land of Idle Ease; but, alas! his beautiful goddess still eluded him. He went back to the city and sought out the old cathedrals, spending weary days before their shrines and in the confessionals, hoping to find his loved one there; and he regularly haunted the finest and most imposing churches, and called at various mansions along the broad, smooth avenues of Greed; but no one had seen her.

Now, as he sat there by the highway, weary and grieved, pondering what he should do next, he suddenly recalled a quaint old guide-post that he had passed many times in his travels, and, if he remembered rightly, it had said something about the way to the abode of Happiness; he must go and see. With renewed hope he hastily sought it out. Sure enough, it pointed out a narrow, rocky path and said it led to the goddess' home. Just as he turned, with bounding heart, to follow its directions, a group of old associates came up and asked him where he was going. He pointed to the guide-post.

"Ah, ha!" cried they, "and so we've come just in time to keep you from making a fool of yourself!"

"Don't you know," sneered New Thought and False Liberalism, "that everyone would laugh at you if you went that way? That is the old-fashioned way that the old fogies who lived years and years ago used to go. I should think you could tell by the very looks of the guide-post. See how weather-beaten and out of style it is, and look at the path, how narrow and steep and rocky! No, no, that's not the way for a twentieth-century man to go. You come with us, and we'll start you in a way that *is* a way."

"But does not this path lead to Happiness' abode?"

"Oh, yes, perhaps; but what's the use of going that way when one can go so much easier?"

"Sure," continued both Science and one of the sons of Brahma, "what's the use of dirtying your boots and wearing yourself out when our way has bridges over all the wide streams, and even over all the narrow streams and sloughs, and when those too wide for bridges are provided with air-ships so that you can be transported to the other side in a few moments without any discomfort, or a single qualm, and when all the steep places have elevators, and the dark places electric lights? Pah, none of your old-fashioned ways for us. Come along!"

"What's the use," chimed in another, "of plodding along in the old worn-out trail of faith in *God*, when faith in a frog or a roasted toad will do just as well, if you only know how? I myself can see no sense in leaving home at all; for we have a wonderful machine over here, where every fellow for himself can turn out as many goddesses of Happiness as he wants." And they laid hold of him and dragged him along.

At first he experienced a feeling of exaltation and well-being that he had not felt before, and he began to congratulate himself on the fact that he had found a way that would do, perhaps, after all. But, as they travelled farther and farther, he noticed that the earth beneath his feet became shaky and the air seemed peopled with evil spirits. He heard strange whisperings among the men and women about their affinities, and subtle sneers against the old-fashioned yoke of marriage, and other old-fashioned ways which Happiness herself had been known to favor, and he saw actions that resulted in the breaking up of whole families and in their losing what little pleasure they had known. He beheld people—helpless people—suddenly become still more helpless in strange, unnatural sleeping spells, which were brought on them by those more powerful than themselves. He witnessed others falling at his side, and heard the evil spirits whispering in their ears: "Abstain from food, abstain from food; you can live above law now, and *all* the old-fashioned ways." When he reached down to help them up, he was terror-stricken to find them dead! Glancing hastily around and seeing other dead bodies, together with skulls and dry bones, he did not stop to question, but stuck his fingers in his ears and fled for his life. He had had enough of the new-fashioned ways. If he only could find that old guide-post again, nothing should ever tempt him into other paths.

In his terror, he had not noticed which way he was going, and he suddenly found himself confronted with an old wooden cross, on which hung the most wonderful Being that he had ever seen. A crown of thorns was pressed on His lovely brow, while tiny drops of blood fell from His tender hands and feet, and a crimson flood was pouring from His wounded side. As he stood spellbound, gazing in wonder and awe, he saw beams of glory, like scintillating rainbows, stream from His side and hands and feet, and then words of fire, like flashing diamonds, came and went: "For *thee*, for *thee*, that thou mightest enter into My joy. Wouldst have Happiness? Take up thy cross and follow Me." He glanced up, and love unspeakable looked into his eyes. Ah, *then* he understood: Joy was not found in receiving, but in giving; not found in the broad highways of Selfishness and Greed, but in the straight, unselfish way of the Cross. Down on his knees in bitter penitence he fell, yielding all, all, to the drawing power of that mighty love. When, lo! a hand touched him, and a Voice said, "Arise!" A thrill of joy shot through his heart; he lifted his head, and there stood Happiness! She smiled, and motioned him to follow her.

She led him along rough, steep paths, where the stones bruised his feet, and through deep canyons, where dark shadows lay, and across lonely wastes, where the sun beat down with scorching heat; but he heeded it not, for had he not found his beautiful goddess? One hour with her more than paid him for all the discomforts of the way.

At length they came to a deep, shadowy valley that led to a long, dark tunnel, where not a ray of light could be seen—a place inhabited by bats and worms and blind vultures, and so narrow that they could hardly squeeze themselves through, without taking anything else. He involuntarily drew back; but Happiness told him not to fear, for they were drawing near her home. He placed his hand in hers, and shut his eyes, and, in what seemed only a moment of time, they were emerging on the other side; and, oh, the glory of it! A vision of unearthly beauty burst on his dazzled eyes—a city indescribably lovely, surrounded by stone walls so clear that he could see through them, with gates of massive pearl.

As they approached, a gate was opened by a lovely being in white, and they were permitted to enter. Their feet trod on pavements of gold; their eyes looked on mansions such as he had never seen before, even in his rosiest dreams, and their hearts were enraptured with music that words cannot describe. On, past flowing fountains, and by wide, shining rivers they went, through archways of living green and gardens of flowering splendor, until finally they mounted up, up, to the beautiful palace of Happiness, built on the very heights of the Paradise of God.

Here he was introduced to Happiness' fair sisters, Contentment and Peace, and also to her parents, Unselfishness and Love. These bade him "Welcome home!" and the three sisters said, "Welcome home!" and innumerable ministers of shining glory sang, "Welcome home!"

At last he knew the fulness of joy—happiness with no admixture of bitterness or sorrow. At last, he could gratify his wildest longings, and every aching void in his being could be filled. At last, Oh at last, *he was satisfied!*

"Why don't we know more? If we did, should we learn to use those powers which are of such momentous importance to the fulness of our life? We know enough to help us to reach that certainty which surpasses the certainty which comes from demonstration."—*Canon Newbolt.*

Church Kalendar.

July 4—Fourth Sunday after Trinity.
" 11—Fifth Sunday after Trinity.
" 18—Sixth Sunday after Trinity.
" 25—Seventh Sunday after Trinity. St. James, Apostle.

Personal Mention.

THE Rev. ARTHUR E. BRUCE has resigned the rectorship of St. Luke's Church, Detroit, diocese of Duluth, and has accepted the post of *locum tenens* at All Saints', Winnipeg, Canada. All communications until further notice are to be addressed to 177 Vaughan Street, Winnipeg, Man.

THE Rev. R. H. EDWARDS has changed his address from No. 104 North Fifth Street, Richmond, Va., to Burton's Bay Villa, Locustville, Va.

THE Rev. EDWARD H. FULTON has been appointed priest in charge of Zion Church, Mendon, Ill.

THE Rev. GEORGE M. GALARNEAU has been appointed chaplain of Jubilee College, Jubilee, Ill., and priest-in-charge of Christ Church, in the same place.

THE Rev. O. F. HUMPHREYS, who was recently extended an invitation to become rector of St. Mark's Church, Milwaukee, Wis., has decided not to accept.

THE Rev. ROGERS ISRAEL, D.D., rector of St. Luke's Church, Scranton, Pa., will spend the months of July and August in the Muskoka Lake region of Canada and on the St. Lawrence river.

THE Rev. FLOYD KEELER has resigned as vicar of St. Mark's Church, Oconto, Wis., and has accepted the position of instructor in Latin and Greek at St. John's School for Postulants, Uniontown, Ky.

THE address of the Rev. ARTHUR B. KINSOLVING, D.D., is changed for the summer to Hurricane Lodge, Hurricane, Essex County, New York.

THE Ven. C. C. KRAMER, for a number of years rector of the Church of the Epiphany, New Iberia, La., and for the past four months acting Dean of Christ Church Cathedral, New Orleans, has accepted a unanimous call from the vestry of Trinity Church, Marshall, Tex., to become rector, and will assume charge of the parish on the first Sunday in September.

THE address of the Rev. F. A. MCELWAIN, until August 10th, will be Robin Hood Inn, Bailey Island, Maine.

THE address of the Rev. ALFRED GEORGE WHITE, rector of St. Andrew's Church, Minneapolis, Minn., is changed from 934 Fifteenth Avenue S. E. to 1830 Dupont Avenue North.

ORDINATIONS.

Deacons.

PITTSBURGH.—On June 27th, at St. Luke's Church, Smethport, by the Bishop of the diocese, who also preached the sermon, CHARLES EVERETT MCCOY. The candidate was presented by the Rev. W. E. Van Dyke. The Rev. Mr. McCoy is a graduate of the class of 1909 of the General Theological Seminary, and will engage in mission work at Clairton, West Liberty, Duquesne, beginning July 25th.

Priests.

NEWARK.—The Rev. ROBERT J. THOMSON, minister in charge of St. Agnes' Chapel, Little Falls, N. J., was advanced to the priesthood on Sunday, July 4th, by Bishop Lines. The candidate was presented by the Rev. Edwin E. Butler, and the Bishop of the diocese preached the sermon. Mr. Thomson will continue as missionary in charge at Little Falls.

QUINCY.—On the Fourth Sunday after Trinity, in St. John's Cathedral, Quincy, by the Bishop of the diocese, the Rev. CHARLES HENRY WALTERS. The Rev. W. H. Gustin presented the candidate and the Rev. E. H. Fulton of Zion Church, Mendon, preached the sermon. Mr. Walters will continue his labors in St. George's parish, having been appointed priest-in-charge.

DIED.

BICKNELL.—On Wednesday, June 30, 1909, at 3 o'clock A. M. at the home of her eldest daughter, Mrs. M. H. Mahon, in Washington, D. C., MRS. ELIZABETH HASKINS RICHARDS BICKNELL, in the 93rd year of her age.

COURTNEY.—At Good Shepherd Rectory, Atlantic City, N. J., July 10, 1909, MARY WILLIAMS, widow of James Allen COURTNEY, for many years guild organizer in Ascension parish. Interment at Pottsville, Pa.

"Mine eyes shall see the King in His beauty."

CURRY.—Entered into eternal rest, July 6, 1909, at the rectory, Crompton, R. I., MARIE E. L. CURRY, beloved wife of the Rev. E. N. Curry.

"The strife is o'er, the battle done."

FEARON.—Entered into rest, June 19, 1909, MARY ANNE LYNDALL, daughter of the late Joseph and Catharine Greble FEARON of Camden, N. J.

VAN DEUSEN.—Entered into His blessed rest at "Interpines," Goshen, N. Y., July 5th, midnight, EDWIN HOLMES VAN DEUSEN, aged 81 years; formerly medical superintendent of the Michigan Asylum at Kalamazoo, Mich.

WELLES.—Entered into life eternal, June 30, 1909, at Norwich, Conn., JAMES HOWARD WELLES, only surviving son of the late Hon. Thaddeus Welles of Glastonbury, Conn.

MEMORIALS.

MRS. ELIZABETH H. R. BICKNELL.

MRS. ELIZABETH HASKINS RICHARDS BICKNELL, eldest daughter of the late Jesse Richards, the last resident owner of Batslo, New Jersey, was born at Philadelphia, Pa., in 1816. In early life she was baptized by Bishop White, the first Presiding Bishop of the Episcopal Church in the United States, and continued ever after a faithful and active member of the Church. She was the widow of the late Hon. George A. Bicknell of New Albany, Ind., who served upon the circuit bench for twenty-four consecutive years, was congressional representative for two terms, a commissioner of the Supreme Court of the state, and was reëlected circuit judge in the 76th year of his age. Mrs. Bicknell was a staunch Churchwoman, holding fast to her convictions upon principle. Possessed of a most decided character, of colonial lineage, and surrounded in youth by many social advantages, she was affable and courteous to all, a gracious lady and an earnest Christian. There was about her a peculiar charm of manner which attracted both old and young, but particularly the young.

Many years of her life were spent in New Albany, Ind., where she was a constant communicant and an untiring worker in St. Paul's parish. She leaves four children: Mrs. M. H. Mahon of Washington, D. C.; Mrs. Emma B. Love of Atlanta, Ga.; Rear Admiral George A. Bicknell of New Albany, Ind.; and the Rev. J. R. Bicknell of Washington, D. C.; eight grand-children, and seven great-grand-children.

She was laid to rest in Fairview Cemetery, New Albany, beside her husband, on Thursday, July 1, 1909, under the declining rays of the setting sun. Her "sun shall no more go down." "Her children rise up and call her blessed."

JOHN CARLISLE BLAND, JR.

In loving memory of JOHN CARLISLE BLAND, JR., July 22, 1907.

Grant him, O Lord, eternal rest, and let light perpetual shine upon him.

MARY ALLEN HOLDEN.

On the 28th ult., entered into rest, MARY ALLEN HOLDEN, a devout communicant of St. John's Church, Huntington, Long Island.

A descendant of an old Rhode Island family of patriotic distinction, she was endowed with a generous and affectionate nature, a pleasing personality, and a bright intellect which had been disciplined by liberal studies. With a strong religious disposition, she entered enthusiastically into the work and worship of the Church in all its benevolent opportunities. In the very flower of her young and joyous life, by God's mysterious Providence, she was laid aside, apparently, by a painful malady, from the earnest labor she longed to do in the vineyard, and seemed to herself to be relegated to a life of inaction and uselessness; but all the time she was exercising a potent influence in parochial life and was a comfort to her pastor. In those years of depression she was buoyed by natural cheerfulness, by the promises of God's Word, which was most dear, by pastoral ministrations most thankfully welcomed, and by the deep spirituality found in the writings of the old saints of the Church. For a period, and until recent years, she enjoyed a relief which enabled her to renew her loving work. As the years went on her faith ripened into a fuller knowledge and appreciation of Catholic truth and ceremonial. Among her gifts was one for the cunning work and adornment of the sanctuary, which was enriched by many choice specimens of broidered work in vestments and vestures from her ingenious thought and facile fingers. In many years of suffering she lived a devout life in communion with the Master, "tried as silver is tried," until His image was reflected in a soul at peace in the calm of sweet patience and submission.

Requiescat in pace.

THE REV. CHARLES MORISON.

We, the clergy of the diocese of Harrisburg who have come to attend the obsequies of, and to pay our respects to, the memory of the Rev. CHARLES MORISON, desire to record our sincere appreciation of the worth and character of this faithful priest, who has entered into rest.

For over twenty-six years the Rev. Charles Morison was the beloved and faithful rector of St. Matthew's Church, Sunbury, building up that parish from very feeble beginnings to its present high state of efficiency.

That he was honored and respected by his brethren is evidenced by the fact that he was for many years a member of the Standing Committee and latterly its president. In his own community he was the choice for the position of chaplain of the National Guard of Pennsylvania, which position he held for ten years.

We thank our heavenly Father for the good example of this servant of His whom He has called to His Paradise of bliss and joy. To his relatives we extend our heartfelt sympathy.

May the lesson from his long and consistent life be an inspiration in all good works and ways to the whole diocese and especially to the parish which he so long and faithfully served.

HON. WILLIAM CHAPMAN WILLISTON.

WILLISTON.—Entered into the rest of Paradise. On the seventy-ninth anniversary of his birth, June 22nd, after finishing a happy speech at an old settlers' reunion in Goodhue County, Minnesota, the Hon. WILLIAM CHAPMAN WILLISTON, senior warden of Christ Church, Red Wing, Minn. For more than fifty years a vestryman and one of the founders of the parish.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

Positions Offered.

PRIEST wanted (Catholic) from August 10th for month's charge of seashore parish near New York during rector's absence. Stipend $50.00. Address D. B., care LIVING CHURCH, Milwaukee, Wis.

PRIEST wanted, to take charge of St. Luke's, Kearney, for six months. Good climate; beautiful church; desirable town. Particulars from ARCHDEACON COPE, Kearney, Nebraska.

A YOUNG PRIEST wanted for Mid-Western parish. Single and musical. Apply, "MID-WESTERN," LIVING CHURCH, Milwaukee, Wis.

WANTED, several clergymen for Western Parishes with and without rectories; $800 up. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

WANTED, to get in correspondence with any young men who are contemplating giving up their lives to Christian work among the sick poor. For further particulars, address G. P. HANCE, St. Barnabas' Free Home, McKeesport, Pa.

PRIEST wanted as curate in Catholic parish in New England. Must be capable of taking choral services. Address, with references, experience, etc., NEW ENGLAND, care LIVING CHURCH, Milwaukee, Wis.

A CLERGYMAN-SECRETARY wanted for the CLERICAL REGISTRY, 136 Fifth Avenue, New York. Established 1904. One who would be in-

terested in more ways than one. Address: J. E. WEBSTER, President.

A CHAPLAIN wanted for St. Alban's School for Boys, Knoxville, Ill. Good Churchman, and able to teach entire course in English, including college preparatory course. Address: HEADMASTER.

POSITIONS WANTED.

CLERGYMAN would like vacation in cool climate for month of August, but must have Sunday work to meet expenses. Would like to be in or near Detroit, Mich. Address "J. M. N.," THE LIVING CHURCH, Milwaukee.

A CLERGYMAN'S widow, devoted to girls, wishes work. Could travel as companion for child or grown person, or would care for linen or other work in institution. References and experience. Address: S. B., LIVING CHURCH, Milwaukee.

WANTED, by a young lady communicant, position in Church or charitable institution, or as parish worker. Graduate of Affordby Kindergarten Normal. Well recommended. Address A. B., care LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires position before September 14th. Expert boy voice trainer and choir builder. Highest references. Financial difficulty present church cause of leaving. Address "ORGANIST," 911 Main Street, Fremont, Neb.

YOUNG ordained minister of the African Methodist Church in Canada earnestly desires to take orders in the American Church. Highest testimonials as to character, ability, and antecedents. Address: ALPHA, care THE LIVING CHURCH, Milwaukee, Wis.

POSITION wanted by young lady of experience as teacher of French, German, or History. Studied abroad, Master of Arts degree in same subject. References. Address: MISS K. M., LIVING CHURCH, Milwaukee, Wis.

A POSITION wanted by a young lady as lady's companion. References exchanged. Address the RECTOR OF ST. MATTHEW'S PARISH, Moravia, N. Y.

PARISH AND CHURCH.

CHURCH PLANS.—If about to build, send stamp for booklet of "Church Plans and Designs." MORRISON H. VAIL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PARISH MAGAZINE.—Try *Sign of the Cross.* Churchly; illustrated. Write ANCHOR PRESS, Waterville, Conn.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. MCLEAN, Streator, Ill.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

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CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

CHOIR EXCHANGE.

ENGLISH Cathedral Organists are due to arrive in New York this month, and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

HEALTH AND SUMMER RESORTS.

RESTFUL family resort, "Eau Pleine," among the woods on the Chain-o'-Lakes at Waupaca, on Wisconsin Central. Excellent boating, bathing, and fishing. Reference to Bishop of Chicago, by his kind permission. Address: MRS. S. M. CARINGTON, Route 1, Waupaca, Wis.

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

MISCELLANEOUS.

YOUNG priest wishes to sell a few ancient books and pottery, in order to pay off debt incurred for a sick sister. Write for particulars. Please help. RECTOR, care LIVING CHURCH, Milwaukee.

APPEALS.

COLUMBIA INSTITUTE, COLUMBIA, TENN.

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment, it has held its own, and today it is a blessed witness to Christ and a power for good. We appeal to all the alumnae and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our chapel and the creation of an endowment fund, as a thank offering for seventy-five years of service.

(Signed)
THOMAS F. GAILOR, *Bishop of Tennessee.*
WALTER B. CAPERS, *President of the Institute.*

NOTICES.

THE SPIRIT OF MISSIONS

is the monthly magazine published by
THE BOARD OF MISSIONS
as the Church's agent for missionary management.

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OLD NAME AND NEW NAME.

For the information of friends making wills, the trustees call attention to the fact that the old name and title, namely, "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen of the Protestant Episcopal Church of the United States of America," was CHANGED by processes of law completed March 18, 1908, and by the action of the General Convention, October, 1908, to the simple canonical name—GENERAL CLERGY RELIEF FUND. This is now the legal title.

Offerings and legacies can be designated as follows: For Current Pension and Relief; For Automatic Pension of the Clergy at 64; For the Permanent Fund; For Special Cases.

Rev. ALFRED J. P. MCCLURE, Assistant Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources. Rooms in private homes or hotels reserved for parties visiting or stopping over in Chicago.

Our Information Bureau would be pleased to be of service to you.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BOSTON:
Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ELIZABETH, N. J.:
Franklin H. Spencer, 947B, Anna Street.

ROCHESTER:
Scranton, Wetmore & Co.

CHICAGO:
LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED.

REV. FRENCH E. OLIVER, Publisher. Kansas City, Mo.

Oliver's "Songs of Deliverance," With Personal Worker's Guide Book. "Excuses Answered." Edited by Rev. French E. Oliver. Price, embossed board covers, $25 per hundred, 30 cents each, postpaid; embossed limp covers, $20 per hundred, 25 cents each, postpaid.

PAPER COVERED BOOKS.

GEORGE W. JACOBS & CO. Philadelphia.

The Jewish Question, And the Key to its Solution. By Max Green, M.D. Yiddish Edition. Price, 25 cents net.

PAMPHLETS.

The Upper Country Where the King Lives: A Letter from a Grandfather to His Grandchildren After the Loss of Their Father, Dr. Moore. By the late Rev. A. R. Kieffer, D.D., for fourteen years rector of Bradford, Pa. (Published by Warner & Brownell, New York.)

Twenty-five Years in St. Anne's Church, Lowell, Mass. *Anniversary Sermon.* By the Rev. A. St. John Chambré, D.D., rector. Fifth Sunday after Easter, May 16, 1909.

THE CHURCH AT WORK

CONVOCATION OF WYOMING.

A RECEPTION to the new Bishop, the Right Rev. N. S. Thomas, and his wife, which took place the evening before the assembling of convocation, and which was held in the Bishop's house, the present residence of the Very Rev. A. G. H. Bode, at Laramie, must have dispelled any doubts that might have existed as to the nature of the welcome he would receive. The guests included people, and many of the pastors, from every denomination in the city, and was an unqualified success.

The second convocation was held at the Cathedral, commencing on June 30th with a celebration of the Holy Communion. The Bishop's address followed. After extending greetings, he paid a tribute to his predecessors, and, without minimizing the honor or importance of the service of the clergy, emphasized the ministry of the laity, citing as an example the late George C. Thomas. Speaking of the divided condition of Christendom he said: "It is not narrowness to hold fast that which we have received, but it is narrowness to hold it just because we have received it. I know of no practical problem of a more knotty fibre than that which, seeing the value of well tried tradition on the one hand and the necessity of Christian fellowship on the other, seeks to maintain both. And yet, I am of the opinion that the problem is being solved by those who see that a divided Christendom, as Dr. Harnack has put it, cannot represent the mind of Christ, and by those who realize that the points which separate a divided Christendom, however weighty they may appear, are as nothing as compared with the points which we have in common. My brethren, I exhort you to hold fast the great fundamentals of the faith without wavering, but above all so to comport yourself that you may earn a good report from those that are without."

At the afternoon session the Rev. Hiram Bullis of Evanston was elected secretary and A. C. Jones of Laramie treasurer. Bishop Thomas read the report of his official acts since he became Bishop, but there were few to record and the report was not lengthy. He also read the report of Bishop Funsten of the diocese of Boise, Bishop in charge of the district for the period beginning April 28, 1908, and ending May 6, 1909, the date of the consecration of Bishop Thomas. Bishop Funsten states in his report that while he had charge of Wyoming he travelled 22,000 miles, confirmed 143 persons, and baptized 15.

The second day was devoted to routine business. It was decided that the next meeting of the convocation should be held at Laramie, June 8th and 9th, 1910. Committees were appointed as follows: Council of Advice—Dean Arnold G. H. Bode of Laramie (chairman), Rev. H. Bullis of Evanston, F. S. Burrage of Laramie, and A. E. Roedel of Cheyenne; Permanent Committee of Finance—Rev. H. Bullis (chairman), Dr. George C. Rafter of Cheyenne and Gustave Jensen of Saratoga. The delegates to the Sixth District missionary convention at Sioux Falls, S. D., which meets in October, will be the Rev. Sherman Coolidge, the Rev. John Roberts, Dean Bode, and the Rev. H. Bullis for the clergy, and C. F. Hoel of Cheyenne, Mr. Britenstein of Rawlins, and E. E. Coon of Lander. Examining Chaplains—Dean Bode (chairman), the Rev. John Roberts of Wind River, and the Rev. G. W. Thornberry of Rawlins.

After the close of the convocation, a banquet was served in the basement of St. Matthew's Cathedral. The large number present included Bishop Thomas, Dean Bode, the visiting clergy and laity and several citizens of Laramie representing almost every business interest. The speakers included the Rev. Sherman Coolidge, the Rev. Richard Whitehouse, Prof. C. B. Ridgaway of the University of Wyoming, and Bishop Thomas, the principal speaker of the evening. The Bishop's address was scholarly, heartfelt, and convincing, and at its conclusion he was the recipient of unstinted applause. In a short space of time he has made a wonderful impression upon those with whom he has come in contact.

TRINITY CHURCH, BLOOMINGTON, IND.
[SEE ISSUE OF JULY 10TH, PAGE 386.]

RECTORY AND GUILD ROOMS,
ST. JOHN'S CHURCH, BEDFORD, IND.
[SEE LIVING CHURCH, JULY 10, PAGE 385.]

THE ARKANSAS SCHOOL OF THEOLOGY.

THE SUMMER session of the above named school opened at the Helen Dunlap Memorial School, Winslow, Ark., on Monday, July 5th. The regular lectures began at 6 A. M. of the following day, the Rev. T. Dowell Phillipps taking the classics at that early hour. On the previous Sunday he, as priest in charge of St. Stephen's, gave in church, by instruction of the dean of the school, a general invitation to the summer residents to attend any of his courses that they preferred. Accordingly, when he opened to the twelve students at 8:30 on Tuesday morning, there were also present several ladies and gentlemen who evinced great interest in his course of five lectures; the subjects of which are: (1) The Belief of the Church, (2) The Church and Her Seasons, (3) The Gospels of the Church, (4) The History of the Church, The Acts of the Apostles, (5) The Structure of the Guide Book of the Church, the Prayer Book. Other instructors are Archdeacon G. M. Murray of Fort Smith, who is rector of the school, and the Very Rev. Wm. DuHamel of St. Paul's, Little Rock. All the candidates in the diocese but one are present.

Professor Phillipps, who was lent by the Bishop of Chicago in November, 1907, for the purpose of instructing the candidates for Holy Orders, and who was from Ash Wednesday to the present time priest-in-charge of St. Stephen's mission, Winslow, and up to May 1st headmaster of the school, severs his connection with Arkansas on July 31st; and last week was presented by the students with a gold badge.

CHURCH DESTROYED AT ALBANY, GEORGIA.

AN INCENDIARY FIRE from an adjoining building, on May 17th, destroyed St. John's Church for colored people at Albany, Ga., with all the books and vestments. The deacon in charge, the Rev. Charles B. Pritchett, took charge of the work about eighteen months ago, being the first clergyman appointed to the mission, and his efforts have met with gratifying success, the Sunday school having about 125 pupils enrolled. The city contains about 6,000 colored people, and the church was well located in their midst.

The loss of the edifice is a serious hindrance to the work, and without it, it will be

THE LATE REV. CHARLES MORISON.
[SEE ISSUE OF JULY 10TH, PAGE 386.]

impossible to continue the mission. Since the fire, church services and Sunday school have been held in a rented room on the second floor of a store, which is entirely inadequate for the purpose. The few members, and they are all very poor, are unable to do much, and an appeal is therefore made for assistance in rebuilding the church, about $1,500 being needed. Donations can be sent to the Right Rev. F. F. Reese, D.D., or to Archdeacon Richard Bright, both of Savannah, Ga. The diocese is taxed to its utmost to maintain existing colored work, and is unable to furnish the amount necessary to rebuild.

FIVE THOUSAND CONFIRMATION CANDIDATES ANALYZED.

THE REGISTRAR of the diocese of Los Angeles, the Rev. Henderson Judd, has been able to analyze the religious antecedents of candidates confirmed within that diocese in 626 classes, aggregating 5,382 persons, in recent years, as follows:

Sources: From the American Church, 3,225; Church of England, 70; of Scotland, 1; of Newfoundland, 5; of Old Mexico, 2; Methodists, 474; Presbyterians, 370; Congregationalists, 196; Baptists, 167; Roman Catholics, 136 (also 7 admitted as already confirmed); Lutheran, 129; Campbellites, 60; Unitarians, 19; Universalists, 14; Dutch Reformed, 12; Quakers, 7; United Brethren, 6; Japanese Buddhists, 5; Reformed Episcopalians, 4; Irvingites, 3; Jews, Armenians, Moravians, Adventists, Seventh Day Baptists, Catholic-Apostolic, Independent Church of Christ, 2 each; total, 14; Old Swedes, Swedenborgian, Mormon (grandson of Brigham Young), Evangelical, Theosophical, Independent, "Little Disciples," Spiritualists, Eclectic, 1 each; total, 9. From "nowhere," 359.

Thus 61 per cent. had been trained as Churchmen, 32 per cent. came from bodies not in communion with the American Church, and 7 per cent. had had no early religious training.

By ages these were divided as follows: Under 16 years of age, 1,844; 16 and under 20 years of age, 1,300 (under 20, 3,144); 20 and under 30 years of age, 762; 30 and under 40 years of age, 561; 40 and under 50 years of age, 296; 50 and under 60 years of age, 122; 60 and under 70 years of age, 63; 70 and under 80 years of age, 23; 80 and under 85 years of age, 21. The youngest was a girl of 9 years; the eldest was a woman of 84 years.

IMPROVEMENTS IN HARRISBURG DIOCESE.

A PARISH HOUSE is projected for Everett, Pa., to be built in the near future. It will be of wood and will correspond with the church in construction, with which it will be connected by convenient passage-ways. It is hoped to have the building completed this summer.

A RECTORY has just been completed in Mount Carmel, Pa. Ever since the work there was begun it has been seriously handicapped by the want of a suitable house for the clergyman, as houses are difficult to secure and rent is high.

MEMORIALS, AND OTHER GIFTS.

THE JOHN COTTON BROOKS memorial pulpit, to be installed in Christ Church, Springfield, Mass., will be completed and installed in the autumn. It was designed by Henry Vaughn of Boston, Mass., and the contract for its construction has been let to Ross & Co. of Cambridge, Mass. The pulpit will be entirely of fumed oak and will be elaborately carved. The carving will be done by Kirschner, who is one of the famous woodcarvers from Oberammergau. The pulpit will be octagonal in shape, and the canopy over it will be of shape and material to correspond with the pulpit proper. The canopy will serve as a sounding board. There will be five niches in the front of the pulpit and these will be filled with figures representing the great preachers in the history of the Church. Those which have been selected will be St. Paul, St. Chrysostom, Savonarola, Latimer, and Phillips Brooks. There will also be a suitable inscription. The construction fund now amounts to within $200 of the required amount.

ON SUNDAY, July 4th, a chime of eleven bells, which has been placed in the tower of St. Paul's Church, Chester, Pa., was dedicated and rung for the first time. The rector, the Rev. F. Marion Taitt, preached a sermon in memory of Miss Laura J. Hord, who entered into rest December 27, 1908, the bells being given as a memorial of Miss Hord, being paid for by popular subscription. They were cast by Meneely & Co. At 4 P. M. on the same day a memorial service was held at the grave of Miss Hord in the Chester rural cemetery, the grave being strewn with the flowers which were taken from the altar of St. Paul's Church.

A WINDOW in memory of Mary Belle Wilson Gregory, wife of the Rev. Henry T. Gregory, rector for more than twelve years of Emmanuel Church, Southern Pines, N. C., was dedicated on June 27th, the dedicatory prayer being read by the Rev. A. B. Hunter of St. Augustine's School, Raleigh, N. C. The window is of ample dimensions, and is so arranged that it unites altar, reredos, and window in one. The central subject is the Resurrection; on one side is the symbol of Holy Baptism and on the other of Holy Communion, each being appropriately inscribed. The designer and maker was Charles F. Hogemann of New York.

HOLY CROSS CHURCH, North East (diocese of Pittsburgh), has been enriched by the gift of new chancel furniture, altar, altar rail, Bishop's chair, etc., many of the pieces being memorials of former parishioners given by their survivors. These were set apart with a service of benediction by Archdeacon L. F. Cole, representing the Bishop. The priest in charge of the parish, the Rev. H. E. Ryerson, assisted in the service, which took place on Sunday, July 4th.

ON SUNDAY morning, July 4th, there was presented, blessed, and used for the first time in St. John's Church, Oneida, N. Y., a pair of very massive solid brass candlesticks. They were given by Mr. and Mrs. Charles V. Wheeler of Little Falls, N. Y., as a memorial to their daughter, Sarah, the late wife of the rector of St. John's, the Rev. William R. McKim.

THE CAMPANILE erected by Mrs. Rodman Wanamaker in the churchyard of St. James

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the Less, Falls of Schuylkill, Pa., as a memorial to her late husband, is completed, but will not be dedicated until the set of fifteen bells which is being cast in Baltimore, is placed in the tower and rung on All Saints' day next.

DEAN SUMNER ON CHICAGO SCHOOL BOARD.

THE MAYOR of Chicago recently appointed eight members of the School Board for that city out of seventeen hundred candidates that had been nominated to him. Of the eight, three are physicians, one, Frank I. Bennett, is the brother of a priest of the Church and one who, as alderman for many years in Chicago, made an admirable record; and one is the Dean of the Cathedral, the Very Rev. Walter T. Sumner. The appointments are said to indicate an efficient administration of school affairs in Chicago, being those of men who are both progressive and sane. The *Tribune* says:

"There should be a 'reformer' on the board, but he should be a sane and practical, not a flighty and irresponsible one. It will have the right kind of reformer in Dean Sumner. If he shall put into his school work the intelligence and energy that he has manifested in other directions, the community will gain much through his appointment.

"The board of education would have been strengthened if nothing more had taken place than the disappearance, through the expiration of their terms, of some impractical and turbulent members. It has been further strengthened through the infusion of new blood."

The *Record-Herald* also commended especially the appointment of Frank I. Bennett, who had a fine record as chairman of the finance committee of the council, and of Dean Sumner, who has "performed a great service not only for his own neighborhood but for the whole city through his enlightened labors for the relief of the poor and distressed."

FUNERAL OF REV. W. H. FALKNER.

AT A TIME of the year when many of the clergy are away on their vacations the funeral of the Rev. Willam Howard Falkner, late rector of St. Paul's Church, Boston, was most largely attended on the forenoon of July 9th. The widow and children of Dr. Falkner had arrived in New York from Italy two days before and had gone to Boston only the day before the funeral. Bishop Lawrence was in charge of the service, having come from his summer home at Bar Harbor, Maine. With him in the chancel were the Rev. Dr. Mann of Trinity, who had been especially desirous of taking part in the service for his old friend, and who likewise had come down from Paris, Maine; the Rev. Dr. James E. Freeman of Yonkers, N. Y., who had been the companion of the Falkner family since they left for Europe six weeks before; the Rev. Sherrard Billings of Groton, a former assistant rector at St. Paul's; Dean Hodges of the Episcopal Theological School; and the Rev. Frank Poole Johnson, assistant rector of the parish. The choir took part under the leadership of Warren A. Locke. As a processional portions of Mendelssohn's Seventh Symphony were played, while Bach's "Passion Music" was used as the procession filed out. Members of the vestry acted as honorary pall-bearers and the young men of the church served as ushers. The floral remembrances were many and beautiful. There were tributes from all the organizations in the parish as well as from St. Paul's parish at Louisville, where Dr. Falkner had been rector before going to Boston. The body was taken to Forest Hills for burial and was accompanied by the Bishop, Dr. Freeman, and Mr. Johnson.

METHODIST MINISTER BECOMES LAY READER.

THE REV. HENRY C. CRANER, formerly a Methodist minister, was recently confirmed by Bishop Whitaker, and having been licensed as a lay reader, has become an assistant to the Rev. Dr. Pierce at St. Matthew's Church, Eighteenth and Grand Avenue, Philadelphia.

NEW PARISH HOUSE FOR MIDDLETOWN, CONN.

A NEW parish house is to be erected for Holy Trinity Church, Middletown, Conn. (the Rev. E. Campion Acheson, rector). It is to be undertaken at once, the entire cost, $25,000, having been provided for. Of this amount $10,000 was a legacy to the parish by the late Mrs. Hubbard.

DEATH OF REV. C. J. S. MAYO.

THE DEATH occurred at Sykesville, Md., on June 27th of the Rev. CHARLES J. S. MAYO, in the 52d year of his age. He was a native of Virginia and was educated in that state, graduating from the Virginia Theological Seminary in the class of 1880. He was ordered deacon in 1880 and priest in 1882 by Bishop Whittle. His charges have been in Hampton county, Hanover Parish, King George County, and Newport News, all in Virginia; Gallipolis and London, Ohio, and Hyattsville, Md. He was a man of deep piety, and a member of one of the oldest families in his native state. The funeral occurred on June 29th at Richmond, Va.

PROGRESS OF AN HISTORIC CHURCH.

THE REV. HENRY C. PARKMAN observed the fifth anniversary of the beginning of his rectorship of St. Thomas' parish, Croome, Md. (diocese of Washington), on the Fourth Sunday after Trinity. There were large congregations and many Communions made at the Celebrations in the two churches of the parish. In the five years the communicant list has grown from 190 to 280 (besides about 50 colored) and the attendance at Sunday school more than doubled. There have been organized active working chapters or branches of the Brotherhood of St. Andrew, Senior and Junior, the Daughters of the King, Girls' Friendly Society, and Woman's Auxiliary. In spite of the adverse conditions of a work strictly rural, the Holy Eucharist is celebrated every Sunday and holy day at least once, and the Lord's service is the service of the mid-day hour on three Sundays in the month. There is a service, too, every Friday in the year. The attendance and devotion of the congregation witness to their increasing appreciation and grasp of the Catholic faith.

The week previous to the rector's anniversary the Bishop visited the parish and confirmed 35 persons, 20 being men and boys,

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making a total of 116 confirmed in the five years. At the High Celebration on Sunday, June 27th, the Bishop was celebrant, and in spite of the intense heat the church was crowded to the doors, many standing throughout the service, and others being unable to gain admittance.

St. Thomas' parish church is nearly two hundred years old, and here for many years Bishop Claggett, the first Bishop consecrated in America, officiated, it being then a chapel of St. Paul's parish. Bishop Claggett's home and burial place was within a mile of St. Thomas' Church, and when the Bishop's body was removed to the Cathedral close in Washington by Bishop Satterlee a tablet in brass giving the inscription on the tombstone was placed by him over the pulpit of St. Thomas' Church.

INTERNATIONAL B. S. A. CONVENTION.

EXCELLENT progress is being made in the way of preparations for the Pacific Coast International Convention of the B. S. A., which is to be held in Vancouver, B. C., from September 9th to 12th. Favorable rates are being obtained from the railroads, on the certificate plan. Hospitality will be provided for all the visiting Brotherhood members and other Churchmen. The mail will be delivered to the convention headquarters. The convention programme will provide a spiritual feast, and all the important phases of Brotherhood work will be discussed. Charles H. Hewett, the Dominion council member for Vancouver, Box 132, North Vancouver, B. C., will gladly supply all information as to transportation, hospitality, and all other arrangements, and secretaries of chapters and intending delegates should notify him as to number of delegates, parishes, etc.

ENGLISH PRIEST DIES IN COREA.

THE DEATH of the Rev. Stephen H. Cartwright took place June 23d at Seoul, Corea. He was a priest of the Church of England mission at that place and was only 34 years of age. He was well known in Toronto, Canada, having been a graduate of Trinity University and a son of the deputy attorney-general of Ontario.

BROTHERHOOD CAMPAIGN IN LOUISVILLE.

FOR THE PAST few months an aggressive campaign has been going on in Louisville, Ky., in the interests of Junior Brotherhood work. One of the results has been the establishment of a special local paper for the Brotherhood, which also contains articles and items of particular interest to the boys. This paper is bound and issued in connection with the diocesan paper, *The Bishop's Letter*, but its four pages are printed on pink paper and are edited by the boys themselves. There are now five active Junior chapters in Louisville, having a membership of about sixty boys; Junior chapters are also actively at work at St. John's Church, Uniontown, Grace Church, Hopkinsville, and other places in the diocese. Sunday, November 28, 1909, will be Junior Brotherhood day in Louisville, and arrangements are being made for its observance. The plans include a corporate Communion in the early morning and a great mass meeting for boys in the afternoon.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.

A Year's Results at St. Barnabas' Church Troy.

THE NEAT and instructive year book of St. Barnabas' Church, Troy, reveals the work of a prosperous and growing parish. The church has been beautified during the year by a credence of Tennessee marble, which adds much to the appearance of the edifice. Acknowledgment is made of the gift of silver altar vessels. The number of Communions made at the great festivals has been larger than ever before. The parish's financial affairs are in excellent shape, notwithstanding an unusually hard year, and a goodly sum has been given to charity and missions. An appendix to the book gives an excellent resume of the claims of the Church to be the holy Catholic Church.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Historical Sermons in Norwich Churches—Recent Deaths Among the Laity.

THE 250TH anniversary of the settlement of Norwich was observed on July 4th, 5th, and 6th. At Trinity Church an historical sermon was delivered by the rector, the Rev. J. Eldred Brown, and at St. Andrew's by the rector, the Rev. F. Johns Bohannan. At Christ Church the Rev. J. Newton Perkins of New York, a native of Norwich, officiated, the rector, the Rev. Neilson P. Casey, having gone abroad.

JAMES HOWARD WELLES died recently at Norwich. He had been for many years a vestryman of Christ Church.—SAMUEL B. BELDEN died a few weeks ago at Norwalk, being connected with St. Paul's parish. He was for many years a resident of the town of Darien and a zealous officer in Emmanuel chapel, Springdale.—THE GUILD ROOM mission at Black Hall, in the town of Lyme, suffers a severe loss in the death of Charles H. Moss, president of the lay committee of the mission.

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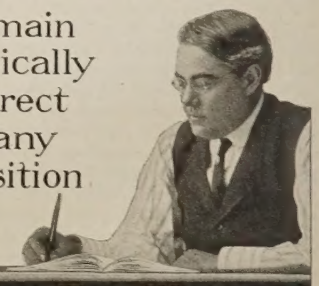

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KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

A Year's Auxiliary Work in the Diocese—Special Addresses at St. Peter's, Louisville.

THE ANNUAL report of the Woman's Auxiliary has just been issued, attractively bound in gray with silver lettering, appropriate to this, the twenty-fifth year of Auxiliary work in Kentucky, which has been from every point of view the best year of its history. Boxes were sent to the value of $2,408.08; paid on the apportionment and in specials, $2,800.12; United Offering, $652.60; special silver thank-offering, $1,046.00; making the total value of the year's work slightly under $7,000. During the past year eight new branches have been organized, three among the women and five among the Juniors.

ON SUNDAY, July 4th, the first of a series of special addresses was delivered in St. Peter's Church, Louisville, by the rector, the Rev. Arthur E. Whatham, on "The Mystery of Life," dealing more particularly with recent university attacks on revealed religion. The title of the first address was "The Key to the Mystery of Life."

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Joyful Patronal Festival of St. Alban's, Brooklyn—Death of Alice B. Earle.

ST. ALBAN'S CHURCH, Brooklyn, celebrated its patronal festival on June 17th by special services and the payment of the mortgage debt, which was accomplished by a three weeks' energetic campaign. Besides the early celebration there was a choral Eucharist sung by the rector, the Rev. V. D. Ruggles, the Rev. Dennis H. O'Dowd being the preacher. At solemn Evensong, the Rev. Walter Archbold of the Seamen's Church Institute preached. A number of gifts of vestments and altar ornaments have lately been made to the parish. A parish reception was held at 9 P. M.

ALICE B. EARLE, daughter of George W. Earle, died on Tuesday, July 6th, after a long illness. She was an active and devoted member of St. George's Church and Sunday school in Hempstead, until her health failed. The funeral was held on Thursday afternoon. Interment was made in Greenfield cemetery.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Progress at Sawtelle.

THE FIRST Confirmation ever held in the city of Sawtelle took place on June 27th, when Bishop Johnson confirmed a class of seven adults (three men and four women) at St. John's mission, in that city. Since taking charge of the mission the first of last December, the Rev. Dr. D. S. Benedict has also secured and entirely paid for an excellent lot, upon which he expects to have a church erected as soon as the necessary funds can be raised.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Personal Mention.

BISHOP LAWRENCE is spending the summer at Bar Harbor, having gone up there from his Milton place the early part of the month.

THE REV. DR. MANN, rector of Trinity Church, Boston, Mass., is spending the season in Paris, where he went last year.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Coming Semi-Centennial of St. Paul's, Watertown.

THE PARISH of St. Paul's Watertown (the Rev. R. M. Laurenson, rector), will celebrate its semi-centennial anniversary in September. A number of changes in the church edifice are contemplated as preparatory to that anniversary. Twenty new memorial windows have been ordered and will be in place by that time; new doors to the structure are to be added, and a memorial pulpit, the bequest of Mrs. Sleight, will be placed. These changes will very materially improve the fabric of the church.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Priest Wanted for Mayor—Extensive Improvements to St. James', Newark—Excellent Appointment by the Governor—Hon. J. R. Emery Made Chancellor.

THE REV. HORATIO W. MAGUIRE, rector of Calvary Church, Bayonne, N. J., has been solicited by a number of his fellow-citizens to become a candidate for the office of Mayor, but has declined on the ground that he considers the office of Mayor incompatible with the work of the priesthood.

ST. JAMES' CHURCH, Belleville Avenue, Newark, is closed for the summer to permit extensive alterations and improvements in the building. The rector, the Rev. T. Percival Bate, will return to the city in time for the reopening in September.

COLONEL EDWIN A. STEVENS of Castle Point, Hoboken, an active layman of the diocese of Newark, has been appointed by the Governor of New Jersey to fill the vacancy in the Board of Managers of The New Jersey Home for Disabled Soldiers at Kearney, caused by the recent demise of Colonel James Fleming. This institution was the first of its kind in the United States, and Colonel Stevens' father was a member of the first board of managers in 1866. The spiritual needs of the veterans (usually between three and four hundred) are well provided for by one of our Church clergy, the Rev. John D. Ferguson, himself a veteran of the Civil War, and chaplain to the Home by state appointment.

THE HON. JOHN R. EMERY of Morristown has accepted the appointment of chancellor of the diocese, an office created by the last diocesan convention.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.

Priests Elected Officers of Patriotic Society.

AT THE annual meeting of the New Hampshire Society, Sons of the Revolution, held on the afternoon of July 8th at the home of the Rev. Henry E. Hovey, Mr. Hovey was elected to the presidency and also named as a delegate to the general convention of the order. Another priest of the Church, the Rev. Alfred Elwyn, was elected historian and also named as a delegate. The state of Mr. Hovey's health at the present time is rather poor.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Seaside Work at Bay Head.

THE SUMMER seaside work at All Saints' Church, Bay Head, developed by the Rev. Dr. George M. Christian about fifteen years ago, is showing the enduring quality of his work. The church seats 325 people; frequently additional chairs are needed in the nave and transepts and the porch. It is invariably a matter of comment by strangers that an unusually high percentage of the worshippers are men. This year the Rev. Elliot White, rector of Grace Church, Newark, N. J., has charge of the services.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Funeral of the Rev. F. J. Murdoch at Salisbury.

THE FUNERAL of the Rev. Dr. F. J. Murdoch, whose recent death was chronicled in these columns in the issue of July 3d, took place from St. Luke's Church, Salisbury, of which he had been uninterruptedly the rector for thirty-seven years. Bishop Cheshire officiated, being assisted by the Rev. R. B. Owens of Rocky Mount and the Rev. S. S. Bost of Durham. Many other clergymen were in attendance. The pall-bearers were composed of the vestry of the church. Business in the town was practically suspended during the funeral. Dr. Murdoch did not pass away at his home, as was inaccurately stated, but at Charleston, S. C., while on a visit to his sister.

He was regarded as perhaps the most scholarly man of his diocese. He was a thorough Churchman, did much for the extension of the Church among the masses, and made an earnest effort to carry the vote of the diocese for the omission of the word Protestant from the official title of the Church. One of his greatest works was the education of young men for the priesthood. Out of his own means, and by his own efforts, he educated at least twelve young men and had the satisfaction of seeing them enter the ministry. In Rowan county Dr. Murdoch built six chapels, organized congregations at a great many places, as at Cooleemee, Spencer, etc., and he had just purchased for church purposes a lot at China Grove. At every convention he was a great power. In secular work he was preëminent; he believed in furnishing remunerative and steady work to all people, especially the poor.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Summer Sunday School at Sandusky—Improved Observance of the Fourth at Cleveland—Death of E. Clark Luce.

THERE HAS been issued a printed announcement of the summer sessions of the Sunday school of Grace Church parish, San-

COULDN'T FOOL HIM

Doctor Was Firm and Was Right

Many doctors forbid their patients to drink coffee, but the patients still drink it on the sly and thus spoil all the doctor's efforts, and keep themselves sick.

Sometimes the doctor makes sure that the patient is not drinking coffee and there was a case of that kind in St. Paul, where a business man said:

"After a very severe illness last winter, which almost caused my death, the doctor said Postum was the only thing that I could drink and he just made me quit coffee and drink Postum. My illness was caused by indigestion from the use of tea and coffee.

"The state of my stomach was so bad that it became terribly inflamed and finally resulted in a rupture. I had not drunk Postum very long before my lost blood was restored and my stomach was well and strong and I have now been using Postum for almost a year. When I got up from bed after my illness I weighed 98 pounds and now my weight is 120.

"There is no doubt that Postum was the cause of this wonderful improvement. I shall never go back to tea or coffee, but shall always stick to the food drink that brought me back to health and strength."

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dusky. The summer school began its sessions July 4th, and will continue through August. There will be a brief address by the rector upon some phase of character building, after which the remainder of each session will be devoted to various forms of hand-work. There will be an assigned course in the major holy days of the Christian Year, and elective courses for the older children in Biblical illustration, physical geography work in Bible lands, and Christian symbolism. The pupils of the two parish chapels, St. John's and St. Luke's, will join with those of the mother parish for the work of the summer session.

THE NATIONAL holiday this year received a somewhat larger religious and patriotic observance than has been customary. In practically all Cleveland parishes the services partook of a more or less patriotic character. In many of the churches "fire-cracker banks," placed in the vestibules, received contributions towards the fund for the relief of sick babies.

THROUGH THE death of E. Clark Luce, which occurred on July 7th, at his late home in Cleveland, St. Paul's Church, in that city, loses one of its oldest and most faithful members. Mr. Luce was 73 years of age at the time of his death. His funeral was held on July 9th, with the Rev. Charles F. Walker, curate of St. Paul's, officiating. The interment was in Lake View Cemetery.

ON SEPTEMBER 1st the Rev. Charles F. Walker, curate of St. Paul's Church, Cleveland, becomes the rector of the Church of the Good Shepherd, Buffalo, N. Y. At the closing session of St. Paul's Sunday school, on June 27th, he was the recipient of a handsome solid silver private Communion set, the gift of the officers, teachers, and pupils of the Sunday school, of which he has had charge. The set consists of six pieces, in a leather carrying-case, and was made by the Gorham Company of New York.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Gift to St. Clement's, Philadelphia—Improvements to St. George's Chapel—Rev. Dr. Grammer's Vestments Stolen—Other News.

THE ENDOWMENT fund of St. Clement's Church, Philadelphia (the Rev. Charles Hutchinson, rector), has lately been increased by the gift of $1,000. Arrangements have just been made with the Superior of the Order of the Holy Cross for the holding of a two weeks' mission preceding the patronal festival, which will be held from November 7th to 21st. Many Philadelphians remember the great crowds which attended the missions held several years ago in this parish by the Rev. Canon Knox-Little, and the Rev. Father Rivington.

THE OLD St. George's chapel at Edgemont and Venango Streets, Philadelphia, which is under the supervision of the Rev. A. J. Arkin of St. George's Church at East Indiana Avenue and Livingston Street, has just been renovated and repaired. Excellent work is being done here through the week and on Sundays. A service on Sunday nights, with a good attendance, is being maintained by the Brotherhood of St. Andrew. A Sunday school is also in a flourishing condition.

THE REV. CARL E. GRAMMER, D.D., rector of St. Stephen's Church, Philadelphia, reports that on Friday his handbag, containing vestments valued at $75, was stolen from a seat in the waiting room of the Reading Railroad ferry.

THE INMATES of the House of St. Michael and All Angels at Forty-third and Wallace Streets, Philadelphia (all being crippled children), will be transported on August 1st to the "Hills School Camp" at Beach Haven, N. J., to remain until September 7th. The Rev. Alonzo L. Wood has lately succeeded the Rev. John Sword as chaplain of the house.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Funeral of the Rev. Augustus T. Kieffer, D.D.—Improvements at Union City.

THE FUNERAL services of the Rev. Augustus R. Kieffer, D.D., an account of whose death was printed in THE LIVING CHURCH on July 10th, took place on Friday, July 2d. Dr. Kieffer was a member of the Bradford Post of the G. A. R., which held a short service at his home early on Friday morning, and escorted the body to the Church of the Ascension, where it lay in state until the hour of service. Bishop Whitehead had ministered to Dr. Kieffer the day before he died, but had returned home, and did not make the long journey from Pittsburgh to Bradford for the service. He was represented by the Rev. L. F. Cole, Archdeacon of the diocese. Other clergymen present were the rector of the parish, the Rev. Dr. Perry, and the Rev. Messrs. Fairlie, Radcliffe, Van Dyke, Charnock, and McCoy, of the diocese, and the Rev. Mr. Ashton of Olean, N. Y. Dr. Charnock is a deacon who lately came into the Church from the Presbyterians, under the guidance of Dr. Kieffer. Interment was made in the cemetery at Bradford. Dr. Kieffer leaves a widow and one daughter.

A TRANSFORMATION has taken place within the past eighteen months at St. Matthew's Church, Union City, of which the Rev. F. A. Heisley, rector of Emmanuel Church, Corry, has charge. Nearly $200 has been raised since April 15th, the unsightly roof on the vestry and chancel has been replaced by a standard shingle roof, and the entire interior of the church has been repainted and replastered, the floors have been varnished, and runners laid up the one alley of the little edifice. The people of the church did much of this arduous labor, themselves, the church remaining closed for three Sundays because of the piles of dirt and plaster. A vested choir, numbering nine voices, now renders the music. The interest of the Sunday school children has been a factor in this work.

AT CALVARY CHURCH, Townville, the funeral of Sherman M. Stevens occurred on June 21st. He was bereaved by the death of his wife, who was buried in Calvary Church cemetery, on March 15th. Mrs. Stevens was a younger sister of the late Mary A. Rose, one of the founders of Calvary Church, and always its fostering genius. Only members of the Rose family, their husbands or wives are allowed to be buried in Calvary churchyard.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Mission Organized at New Canton—News Notes.

UPON APPEAL of the residents of New Canton, Ill., the Bishop authorized the organization of a mission, which at present writing is in a flourishing condition. It is to be known as St. John Baptist's. The Rev. George E. Young has been appointed priest-in-charge, in connection with his other work at Griggsville and Pittsfield.

THE BISHOP has been commissioned by the Governor of Illinois as chaplain of the Fifth Infantry, Illinois National Guard.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.
F. F. JOHNSON, Ass't. Miss. Bp.

Meeting of the Eastern Deanery.

THE EASTERN DEANERY met at St. Paul's Church, Brookings, on Wednesday evening, July 7th, the opening sermon being preached by the Rev. R. M. Hardman of Madison. Thursday morning the Rev. Robert Doherty, D.D., of Flandreau conducted a quiet hour for the clergy; in the afternoon an educational meeting with five-minute addresses was held, and at the evening service Dean Biller of Calvary Cathedral, Sioux Falls, was the preacher. Friday was given to conferences of the clergy, a meeting in the afternoon at which was discussed the question of how to interest the laity in Church conferences and convocations, in which the laity present took a part. At the evening service the Rev. L. K. Smith of Huron was the preacher. Early celebrations of the Holy Communion on Thursday and Friday were well attended, the local chapter of the Brotherhood of St. Andrew making a corporate Communion at the Friday celebration. Thursday afternoon an auto party was formed, touring the city and State College grounds, winding up with an inspection of the college with the president, Dr. R. L. Slagle, as host and guide. In the evening a reception was tendered at the residence of Mr. and Mrs. M. T. Wimsey. About three-fourths of the clergy were present with the rural dean, the Rev. B. S. McKenzie of Sioux Falls, in charge of the programme. The meetings and services were well attended, and great good was accomplished. The next meeting of the deanery will be held at Pierre in December.

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